Vol. XXIX MARCH, 1916 No. 3

Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the Luther League of America

JUNIOR LUTHER LEAGUERS OF PHILADELPHIA.

(See Page 29.)

THE BADGE OF ROYALTY

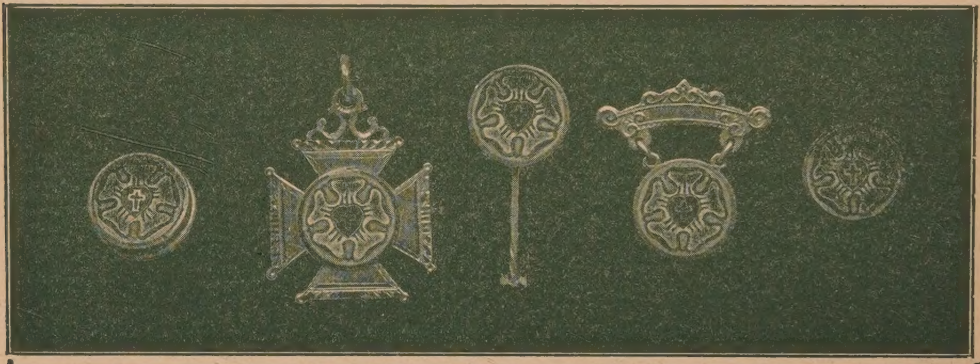
Men are proud to wear badges that identify them with kings.

To have a "decoration" bestowed by a monarch is to hold a great prize.

But kings get their power through inheritance—how much more honorable is it to *win* power by strength of character.

Martin Luther was born a peasant, but he has exerted greater power than any king the world has ever seen.

Wear his badge and read the secret of his power in the description he wrote of that emblem.



Button. Watch Charm. Stick Pin. Pin with Hanger. Pin Clasp.

THE ABOVE ARE EXACT SIZES AND STYLES OF BADGES

It is furnished in different styles at the following prices: Button Stick Pin, or Clasp Pin, Solid Gold, $1.00; Rolled Gold, 50 cents; Gilt, 25 cents. Clasp Pin Hanger, 50 cents extra.

Watch Charm, with Emblem on both sides, Solid Gold, $5.00; Rolled Gold, $2.50.

Discounts: 1 dozen lots, 10 per cent.; 2 dozen lots, 15 per cent. 50 or more, 25 per cent.

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POST OFFICE BOX 876 NEW YORK

Of the Church - By the Church - For the Church

Luther League Review

Lutheran Student Missionary Conference

BY HARRY HODGES.

DOUBTLESS, Thiel College in all the years of its existence never sheltered a more consecrated band of students than those who assembled within its walls from February 25 to 27 in the Sixth Lutheran Student Missionary Conference.

While the elements did all in their power to give us a cold reception, for wind, snow and sleet hurled their fury upon us, they were far outmatched by the warm reception of the citizens of Greenville, who opened their hearts and their homes to receive us.

There were sixty-five delegates and visitors in attendance representing sixteen of our educational institutions. The writer represented the Luther League of America pursuant to the action of the Baltimore Convention to secure, if possible, the recognition of the League as one of the units forming the Conference, it being a student of missions through its topics. A new constitution was submitted making provision for the reception of the League. This will be printed and appear later in the Review and be acted upon at the next Conference.

Dr. Franklin B. Sawvel, President of Thiel College, heartily welcomed the delegates to Greenville and Prof. C. D. Solberg, President of the Conference, responded.

SIXTH LUTHERAN STUDENT MISSIONARY CONFERENCE, GREENVILLE, PA.

Dr. John A. Morehead spoke upon the subject, "The Lutheran Church and World Evangelization."

Dr. John A. W. Haas was unable to attend, but sent a masterful paper entitled, "The Lutheran Student and Modern Thought."

The paper was very acceptably read by

the Rev. G. H. Schnur, our Topics Secretary.

Dr. V. G. A. Tressler outlined some "Means and Methods of Mission Study," and Dr. H. H. Yarger presented a topic on "Home Missions" from an informational standpoint.

Dr. S. P. Long in his unique and forceful way delivered an address: "The Philosophy of Providence."

One whole session was devoted to a presentation and discussion of the following topics from the standpoint of the student:

"The Personal Call," by Mr. S. E. Wicker.

"The Duty and Significance of Intercessory Prayer," by Mr. Selmer Berge.

"The Work Among Our College Women," by Miss Annette Kahler in her own fresh and inspiring manner.

"The Significance of Missionary Activities at College," by Mr. C. E. Engdahl.

Mr. S. O. Thorlaksson in a well prepared paper reviewed the "Student Situation."

The Rev. George Drach, General Secretary of the Board of Foreign Missions of the General Council, with the aid of a Missionary Map of the World, delivered a telling address upon "Foreign Missions as a Vocational Opportunity."

One of the most interesting talks of the Conference was given by the Rev. G. C. Leonard from personal experiences on "Glimpses from Africa."

The Hon. J. L. Zimmerman in an address, "The Lutheran Church as a National Force," pictured his darling vision of a "United Lutheran Church."

On Sunday morning the Conference worshipped in Holy Trinity Church of Greenville, of which the Rev. W. S. Langhans is the pastor, and listened to a very practical missionary sermon based on I John 4:9, 10, 13, 14, by the Rev. Dr. Frank P. Manhart.

One of the features of the Conference was a very comprehensive exhibit portraying the missionary activities of our Church.

The music of the Conference was furnished by the College Glee Clubs under the direction of Professor Horace Norton.

The meals were served in the College Refectory, which served as splendid "get-acquainted affairs."

The main social event was the Convention Dinner in the Refectory on Saturday evening, when the representatives from all the institutions represented rendered reports of their missionary activities interspersed with the usual post-prandial wit.

The following officers were elected: President, Prof. C. D. Solberg, B.D., St. Olaf College, Northfield, Minn.

First Vice-President, Rev. H. R. Gold, Madison, Wis.

Second Vice-President, Rev. J. A. Morehead, D.D., Roanoke College, Salem, Va.

Third Vice-President, Mr. H. S. Miller, Mt. Airy Seminary, Philadelphia, Pa.

General Secretary, Mr. O. E. Clauson, Chicago Seminary, Maywood, Ill.

Treasurer, Mr. S. E. Wicker, Gettysburg Seminary, Gettysburg, Pa.

The Conference Motto, "Information, Inspiration, Consecration and Cooperation" was very apparent and its influence will surely be felt in the lives of the institutions represented.

The program for the 1917 Conference is to be made commensurate with the Quadricentennial Celebration.

BOOK REVIEWS

BIBLE SELECTIONS FOR DAILY DEVOTION. Selected and arranged by Sylvanus Stahl, D.D. The Vir Publishing Company, 200 North Fifteenth street, Philadelphia, Pa. 686 pages. Cloth, $1.20.

This is a book of three hundred and sixty-five readings, specially compiled for use in family worship and members of all young people's societies who have the purpose to read a portion of God's Word daily. It can be used advantageously in school, college and university chapel services. It is a handy volume. The type is clear, and the difficult words are pronounced. The readings are not fragmentary. These readings are from three to five minutes in length.

GOD'S WORD AND GOD'S WORKS. A clean testimony to the Truth. Selected from the writings of Dr. Martin Luther. Pages, 61. Paper, 20 cents; per dozen, $1.92. The German Literary Board, Burlington, Iowa.

THE PASTOR'S GUIDE. Rules and Notes in Pastoral Theology. By Jacob Fry, D.D., LH.D., LL.D., Professor of Homiletics and Pastoral Theology in the Lutheran Theological Seminary at Philadelphia. General Council Publication House, 1522 Arch street, Philadelphia.

This is a compact guide to the pastor in the perplexing problems which arise in his professional duties outside the pulpit. There are sixteen chapters, 109 pages, with an index. The rules and statements are given in brief form. In a branch—Pastoral Theology—where there is variety of opinion, the judgment and advice of a man who like Dr. Fry has been in the ministry of the Master more than sixty years, and who, as both pastor and professor, bring mature judgment and ripe experience to reinforce his opinions is entitled to speak with something like authority. Not only to the young pastor but to men of years in the Christian ministry this book will be cordially welcomed.

The Twelfth Biennial Convention of the Luther League of America

BY LUTHER M. KUHNS.

OHIO is the "Buckeye" State. La Salle discovered and explored the territory in 1670. La Salle affirms this in a memorial addressed to Count Frontenac. The advantage of this territory was clearly seen by La Salle. If you will look down the Monongahela River to the point where its union with the Allegheny makes the Ohio River, you will see the Gateway of the West of Washington's day. La Salle aimed at nothing less than the control of the valleys of the Ohio and Mississippi Rivers—the usufruct of half a continent.

A notable fact is that while the Philadelphia Convention was in session framing the constitution, the Congress of the Confederation was in session in New York. Congress at this time organized a territorial government for that immense region northwest of the Ohio. A committee of Congress July 11, 1787, reported an ordinance for the admission of "The Northwestern Territory."

November, the 29th, 1802, Ohio was admitted into the Union. It was the first state formed under the ordinance of 1787 and was a part of "The Northwestern Territory." Ohio means "beautiful." Early a company was formed for the exploration and settlement of all of the Ohio country. Upon the admission of Ohio into the Union, subsequent to Wayne's conquest of the Indians in 1794, immigration into the state became rapid and it advanced in prosperity. The pioneer settlement was made at Marietta in 1788. English, Irish, French and sturdy Germans with some other elements produced the men who formed the policies of the territory.

The Lutheran Church in this State has taken her place with other churches in developing the men and women of whom the State is proud. In 1803 a few scattered Lutherans had been attracted into the State by the rich land found in her fertile valleys. In 1804 the Lutherans of Columbian County petitioned the ministerium to set apart Mr. George Simon of New Lisbon as a minister. This was done and a license granted to him and he became the first Lutheran minister in the new territory of Ohio. The first missionary sent out was Rev. George Forrester, who gathered the Lutherans in Belmont and Fairfield Counties. He was soon followed by Rev. Stough, who organized the churches in the northern part of Ohio. In 1812 there were twelve Lutheran ministers in the territory and in 1818 they organized themselves into an independent body, in 1823 they formed the first Synod in Ohio under the name of "The Joint Synod of Ohio and Adjacent States." No church in Ohio has had the difficulties to encounter that we have had. The Lutheran people came from Lutheran families in the East; but it is impossible to enter into the history of the organization of the Lutheran Church in this great State. The history that shall be written in the years to come will show that our Church has been in every forward movement and that we have realized the highest plane of civilization in a Christian country and that the Lutheran people rank among the leaders.

In this State on the great inland sea, Lake Erie, is the Lutheran center—Toledo, where the Twelfth Biennial Convention of the Luther League of America is to be held August 15, 16 and 17, in St. Lucas' Church. Toledo is a city of homes and of much commercial interests. It is devoted to art and literature. Among her public buildings are many fine and stately structures, not the least is her Art Gallery and Museum; but the story of Toledo whose motto is "You will do better in Toledo," will be told by local writers.

Convention Church

Luther Leaguers all over America are looking to this great, growing and beautiful city of the Lakes. The business sessions of the Convention will be held in St. Lucas' Church, Rev. Hugo Hanfeldt, pastor. The opening session will be in St. Mark's Church. The second session will be in Memorial Hall and the Grand Rally will be held in The Coliseum.

St. Lucas' Church is a beautiful stone edifice, churchly in appointments and with its commodious parish house is well adapted for convention purposes.

Within the doors of St. Lucas important gathering of Lutherans have been held before. Now its doors will hospitably open to welcome delegates and visitors to the Convention of the Luther League of America.

Preparations should be made to attend this Convention. It promises to be the greatest in the history of the Luther League. Delegates should come prepared to receive greater inspiration and enthusiasm for their churches and institutions.

The program will present a theme of wide interest and dealing with practical topics. If you have never been at a convention of the Luther League of America be sure to attend this one. It will pay you to look into the faces of Lutherans from all parts of the United States and Canada.

The Program Committee has been at work for some time, their work, though not completed, is nearing the end. Something has been prepared that will satisfy the most exacting. The program will be in keeping with the high standard of excellence of former conventions.

The Theme

The Theme of the Convention is "Lutheran Co-operation." The Theme is based on Article 7 of the Augsburg Confession and John. 17; Gal. 6:11.

The local committee is working hard to realize the expectations of the delegates and visitors and to make this convention worthy of your presence, attention and interest. It will be worth while for any and all interested in the Lutheran Church to hear the addresses and papers upon the convention theme.

The first session will be opened with special music provided by Toledo. The keynote address on "The Unity of Faith" will be delivered by Rev. J. Henry Harms, D.D., President of Newberry College, Newberry, S. C. At the first session Mr. E. Aug. Miller of Philadelphia will deliver the President's Biennial Address.

The devotional services of the morning sessions and also of the afternoon sessions will be in charge of Rev. E. A. Trabert, of Lima, Ohio. At these services the suffrages will be used together with a song service.

The second session will be opened promptly at 9 o'clock Wednesday morning, August 16. At this session Prof. Henry G. Deininger of Philadelphia will present a paper on "Luther League Co-operation." Two sectional conferences will be held, one a Pastors' Conference and the other, an Officers' and Committees' Conference.

The third session on Wednesday afternoon will consider the topics "Co-operation Increases Power" and "Co-operation Imposes Obligations." Special music will be provided by Toledo for this session. At this session there will be an address "The Preaching of the Gospel and the Administration of the Sacraments," by Prof. Rev. J. A. Clutz, D.D., Theological Seminary, Gettysburg, Pa.

The second evening session will have special musical features and the committee is contemplating several historical tableaux illustrating events in the history of the Lutheran Church. Hon. Henry Harter, Canton, Ohio, judge of the Court of Common Pleas will make the address of the evening on the subject "The Augsburg Confession in Lutheran Unity."

At the second morning session (Thursday morning at 9 o'clock) Mr. Frank Laughner, Whitestown, Ind., will present a paper on "Seeking Common Interests." Mr. Charles F. Sprague of Lima, Ohio, will deliver the address on "Loyalty and Co-operation Inseparable." There will be two sectional conferences, a Junior Workers' Conference and a Luther League Workers' Conference.

The sixth session will be on Thursday afternoon, at which time Hon. George A. Baldwin of the 36th Judicial District, Beaver, Pa., will deliver an address on "Co-operation and Federation." The closing address of the business session will be delivered by Rev. C. E. Tiller, Chicago, of the United Norwegian Lutheran Church, on the subject "The Unity of the Faith Deepening Spiritual Life."

The address at the Grand Rally will be delivered by Hon. Benjamin K. Focht, Lewisburg, Pa., Congressman of the 17th Pennsylvania District, on the subject, "The Church of the Reformation United for Greater Service."

Other officers and speakers of the program will be announced later.

As soon as convention headquarters have been selected and hotel rates have been secured they will be announced.

Mr. J. Alec Nelson, of the Executive Committee of the Luther League of America, 4917 Fletcher Street, Chicago, will furnish information with regard to the railroad for parties from Chicago and the West.

For credentials for delegates, applications should be made at once to Mr. Paul B. Mattice, Middleburgh, N. Y., Statistical Secretary of the Luther League of America. All credentials should be filled out in duplicate, one part being sent to Mr. Paul B. Mattice, Middleburgh, N. Y., not later than August 1 and the other part retained by the delegate for presentation at Toledo. Delegates to the Convention are

(*Continued on page* 10.)

To-To-To-ledo!! O-O-Ohio!!

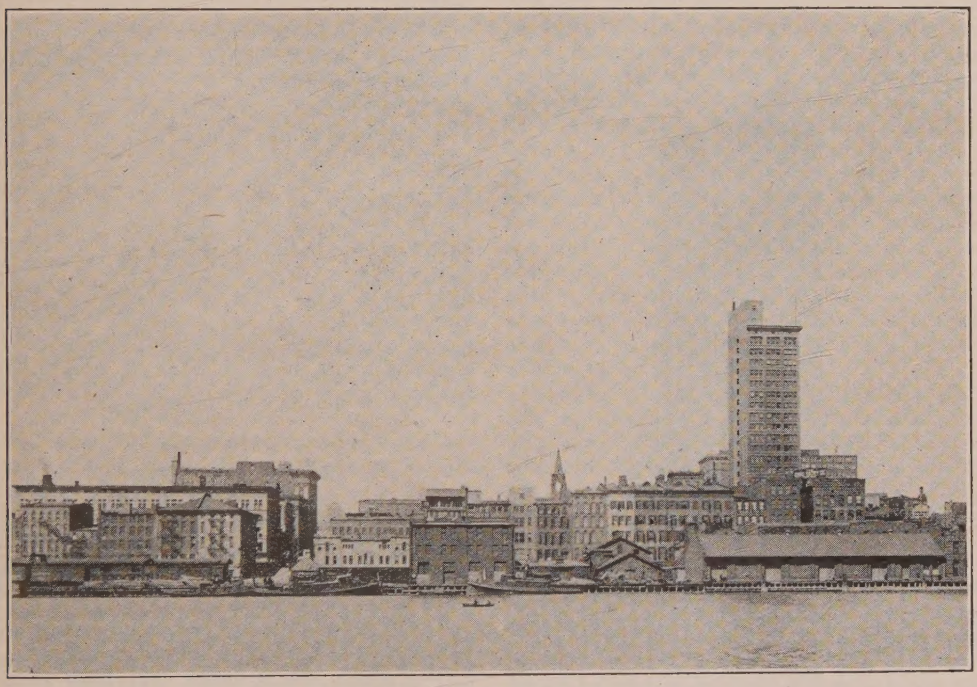
1916 Convention City—You Will Do Better in Toledo

REV. ALVIN E. BELL.

LUTHER LEAGUERS of America! Attention!! If you have not already done so take your calendars and right now mark a big red ring around the dates "August 15, 16, 17 and 18," for your attendance upon the forthcoming convention of the Luther League of America in this city, where everybody "will do better" from the "Golden Rule" protected crooks to the most devoted Luther Leaguer in the land.

You will have no difficulty in locating Toledo, for there are 19,000 Lutherans here whose palatial steamers will afford you a most delightful summer cruise on the Great Lakes and up the scenic and mellifluent Maumee River to the very heart of our beautiful city.

Take a look at the accompanying view of our river front and this will probably be the route you will decide upon if you live within the Great Lakes territory. The only hardship connected with this route is that thereby you deny yourselves the inspiration of feasting your eyes upon the architectural splendors of our "new" Union Sta-



DETROIT'S BEAUTIFUL RIVER FRONT.

prepared to persuade anyone that it is the only city on the map.

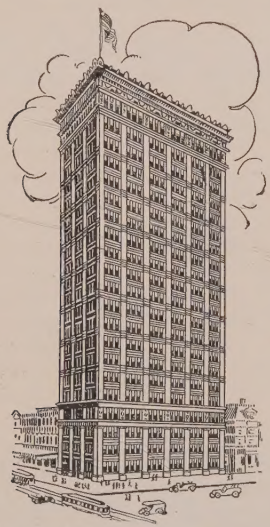
No less than twenty-three steam railway lines and ten electric lines are prepared to persuade you that by buying your tickets over their particular route "you will do better" and if you prefer to avoid the smoke and dust and dirt of all of these thirty-three arteries of traffic you still have the opportunity of approaching Mecca by any one of four steamship lines tion, but Toledo will have three cent street carfare during the hours our convention is not in session and it is not far from St. Lucas, the convention church, to this point of interest to strangers in our midst who may be interested in ancient curios.

Those who are interested in something entirely different will find it in Toledo's beautiful Museum of Art, which is built of pure white marble after the Greek Ionic type of architecture, and with its wonder-

ful collections of rare paintings and sculptures is one of the four leading institutions of the kind in the United States, having an attendance of about two hundred thousand visitors each year. The building and grounds and permanent art collections are valued at $750,000, altho the institution is only four years old. The Glenwood Avenue English Lutheran Mission of the General Synod is located in the corner of this art museum square in what is regarded as one of the finest church locations in the entire city.

Toledo has a $215,000 Young Women's Christian Association Building and an equally elaborate Young Men's Christian Association Building.

It has a splendidly equipped Newsboys' Building, which is the only institution in the world devoted exclusively to the welfare of the army of little street merchants of a great city.



SECOND NATIONAL BANK, TOLEDO, OHIO.

We do not expect to make you sick of us, but in that event we have some nineteen hospitals to take care of you, and should any of the young ladies become "perfectly crazy" about Toledo—its sights or its "frights"—the State Hospital for the Insane is also within our borders.

Toledo has about 100 churches, one-fourth of which are Lutheran, and some 200,000 population, one-tenth of whom are Lutherans.

Keep your eye on Toledo and arrange to stay an extra day and enjoy the excursion trip on Lake Erie to beautiful Sugar Island on the steel steamer "Greyhound," which has been chartered for your pleasure for August 18th. We know you will like us so well you will want to stay in our company this extra day.

Make your plans now, remembering, "You Will Do Better in Toledo."

TWELFTH BIENNIAL CONVENTION

(*Continued from page* 8.)

expected and required to present properly certified credentials. The delegates' credentials must be signed by the President and Secretary of the League accrediting the delegate, whether State, district or local.

For general local information, address Mr. O. C. Rohde, 628 Fernwood Avenue, Toledo.

Officers of State, district and local Luther Leagues should secure their credential blanks immediately.

The LUTHER LEAGUE REVIEW will print a convention number which will give a full account of the proceedings of the convention. How full the account the REVIEW can give will depend upon the number of copies of this edition that are ordered in advance. You should therefore arrange at once to secure extra copies of the REVIEW and notify the LUTHER LEAGUE REVIEW, P. O. Box 876, New York, at once, the number of copies you will require at 5 cents per copy. Subscriptions to the LUTHER LEAGUE REVIEW should be sent in at once.

BOOK REVIEW

FIFTY YEARS OF AMERICAN IDEALISM. By Gustav Pollak. 468 pages. Index. Three Parts. I, With various additions, article on The Nation and Its Contributors. II, Comments on Important Questions of the Day. III, Twenty-four Representative Essays. Houghton, Mifflin Company, Boston and New York. Cloth, $2.50.

These comments and essays by a veteran, who has written for the columns of the New York Nation, which ranks very high as an organ of enlightened opinion, gives one the point of view of healthy idealism. It is a really notable volume. We have thoroughly enjoyed reading the essays, and the papers collected in this volume have permanent significance. Social, political and literary history are touched with illuminating comment, and it is refreshing to pick up and read a book like this, even if we may dissent from some of the others views. The makeup of the book is in keeping with the high standards and established reputation of this well known house.

Luther League Topics

Laetare. April 2, 1916.

PONTIUS PILATE'S LAST RESORT

Matt. 27:11-26.

DAILY BIBLE READINGS.

Monday, March 27—Luke 17:1-10.
Tuesday, March 28—Luke 17:11-19.
Wednesday, March 29—Luke 18:9-14.
Thursday, March 30—Luke 18:15-17.
Friday, March 31—Luke 18:31-34.
Saturday, April 1—Luke 18:35-43.

Open and close as in Luther League Services given in Topics.

Psalm 86. Violin solo. Scripture lesson. Prayer. Hymn.

Appoint some one to tell the story of the Life of Pilate.

Discussion of topic by leader. Sentence prayers. Announcements. Hymn. Closing service.

(Topic reviewed by Rev. J. Ernest Zimmerman.)

As we read the account of Jesus' trial before Pontius Pilate as given by Matthew, and as we study human nature today, we are impressed with the fact that the same kind of struggles are going on in the hearts of men today that were waged in the breast of Pilate at the time of Christ's trial before him; the same forces of selfishness and injustice are being pitted against truth and righteousness as in the days of Jesus.

As we look at this man struggling with the multitude of the Jews to free Jesus and yet at the same time hold the favor of the Jews, we see a picture that is being reproduced every day in every community. They are individuals who know how to do good but do it not for fear of the sneers and jeers of the people. Too many people are afraid of their jobs or their business and are striving to straddle every question of right and wrong and in the end lose the respect of the people and the approbation of God, who above all others should be their first consideration.

It is indeed a pitiful sight to see how this man tried to free Jesus and at the same time hold favor with the people. As it was customary to release a prisoner at the time of the Feast of Passover, he now tries to have Jesus released by offering as an alternative the release of Barabbas, a noted criminal. But they disappoint him by choosing Barabbas. He well knew that Jesus was entirely innocent, for it is stated, "He knew that for envy they had delivered Him." He had it in his power to disperse the multitude and protect Jesus but he feared his own interests would be harmed.

Notice his last resort to clear himself. He publicly washed his hands, saying, "I am innocent of the blood of this just person." A man with his authority could not clear himself that way. And notice also that after declaring Jesus a just man, he had him scourged and delivered him to be crucified. The whole proceeding was outrageous.

The Lenten season will mean nothing to us if it does not leave some impressions upon our hearts and lives that will ever go with us. And this subject should lead us to examine our own hearts and see if we are not sometimes like Pilate when it comes to deciding important questions of morality.

Notice first that Pilate's attitude toward Jesus was right until it came to the point where he must choose between Jesus and the approbation of the rabble.

Again, notice that when Pilate began to parley with the people he was treading on very dangerous ground. He was doing just what Eve did when she stopped to parley with the Devil in the Garden of Eden. The results were the same—they both fell before the tempter. The man or woman who tries to be neutral on the great reform questions or is afraid to take a direct stand for Christ usually in the end is found on the side of evil. While Pilate tried to declare his innocence of His blood and called Him a just man, yet he showed his weakness when he delivered him to be scourged and then placed Him in the hands of the people to be crucified.

Lastly. It never pays either for this life or eternity to try to be neutral on questions of right and wrong. The world respects the man who has the courage of his convictions and God takes care of the man who will take a stand for Him. What was the end of those responsible for Jesus? Judas died by his own hand Pilate was soon recalled, degraded, banished to Gaul, where he committed suicide. The tower from which he is said to have precipitated himself is still standing. The prize for which he staked his soul never became his. The house of Annas was destroyed a generation later by an infuriated mob and his son was dragged through the streets and scourged and beaten to his place of murder. Some of those who shared in and witnessed the scenes of that day—and thousands of their children—also shared in and witnessed the long horrors of that siege of Jerusalem which stands unparalleled in history for its unutterable fearfulness.

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 26 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

They had forced the Romans to crucify their Christ, and they and their children were themselves crucified in myriads by the Romans. They had given thirty pieces of silver for their Saviour's blood, and they were themselves sold in thousands for yet smaller sums.

Envy and selfishness were back of this greatest crime of history. Leaguers, beware of this monster.

—

Judica. April 9, 1916.

THE LAST MEMORABLE WORDS

Luke 23:34, 43; Jno. 19:25-27; Mark 15:34; Jno. 19:28-30; Luke 23:44-46.

DAILY BIBLE READINGS.

Monday, April 3—Luke 19:11-28.
Tuesday, April 4—Luke 19:45-48.
Wednesday, April 5—Luke 20:1-8.
Thursday, April 6—Luke 20:9-18.
Friday, April 7—Luke 20:19-26.
Saturday, April 8—Luke 20:41-44.

Hymn. Psalm 32. Special music previously arranged for. Scripture lesson. Prayer. Hymn.

Remarks by leader on the lesson followed by open discussion on Topic.

Appoint at least two persons to take part in discussion.

Closing remarks by pastor. Hymn. Lord's Prayer.

(Topic reviewed by Rev. J. Ernest Zimmerman.)

A near and dear friend, or a father or mother, or a wife or child, is passing to the spirit world, how attentively do we listen to their last words. And after their lips are sealed by death, those words ever remain with us. Their last wishes are usually heeded and their instructions carried out to the letter.

Here was the Son of God, our Redeemer and Saviour slowly dying upon the cross, suffering untold agony; and bearing it all, an innocent victim for the sins of the world. As at this season our minds are carried back to that scene on Calvary, realizing at least in part what that deed means to us, we should attentively listen to His last words and ever carry them with us as a strength-giving force in time of trial.

As the cruel nails are driven through His hands and feet, He cries, "Father, forgive them; for they know not what they do." Never was such a loving, forgiving spirit manifested before. This spirit manifested by Christ was again shown in Stephen when he exclaimed, while being stoned to death, "Lord, lay not this sin to their charge." And every man, if he would be forgiven of God, must exercise the same spirit of love toward his enemies.

Again, the infinite love of Christ was exhibited in answer to the prayer of the malefactor when he cried, "Lord, remember me when thou comest into thy kingdom. The Master replied, "Verily I say unto thee, today shalt thou be with me in paradise." Here is the one instance recorded of salvation being promised men at the eleventh hour. The circumstance of this repentance and acceptance by Christ causes the great love of Christ again to stand out in bold relief amid the weak affections of men.

Again, the superiority of Christ's love is shown in the fact that amid all his intense pain he did not forget to provide for the care of his mother. Never would she forget his words. "Woman, behold thy son!" and turning to John he exclaimed, "Behold, thy mother!" Neither did John forget this dying request of his Lord, for the Scripture says, "And from that hour that disciple took her unto his own home."

Again, the humanity of Christ is brought out when he cries, "I thirst." Fever always produces a burning thirst. Amid such awful agony we may be sure that the Master's body was parched with fever and this condition was intensified by the hot rays of the sun beating down upon his exposed body. His suffering is fast reaching its greatest intensity. To his bodily suffering now is added the greatest mental agony. He is coming to a full realization of the great weight of the sins of the world for which he is paying the penalty. His torment of soul seems to have exceeded his physical suffering for the time and he cries out, "Eloi, Eloi, Lama Sabachthani? being interpreted, My God, My God, why hast Thou forsaken Me? He was now experiencing every pang to which man is heir through sin. He had suffered physical and mental agony beyond the endurance of any ordinary human being. He had paid the whole penalty for the sin of the world and he cries out, "It is finished." The atonement was accomplished. And as he dies he exclaims, "Father, into thy hands I commend my Spirit." How beautiful the confidence expressed in these last words. He had fulfilled His mission, and he knew that the approbation of the Father was His.

As we study these words of our Master we cannot but love him more, which should lead us to a more complete consecration to His service and enable us in the end when called to our eternal reward to exclaim, "Father, into Thy hands I commend my Spirit."

—

Palmarum. April 16, 1916.

THE LAST LOVING HONORS

Matt. 21:1-9; Luke 23:49-56; John 19:38-42.

DAILY BIBLE READINGS.

Monday, April 10—Luke 20:45-47.
Tuesday, April 11—Luke 21:1-4.
Wednesday, April 12—Luke 21:5-38.
Thursday, April 13—Luke 22:1-13.
Friday, April 14—Luke 22:14-30.
Saturday, April 15—Luke 22:31-38.

Special music. Psalm 111. Prayer. Hymn.
Scripture lesson. Paper on lesson by the leader.
Have six members hand in questions to pastors at least one week before meeting to be answered by six other members. Pastor to give help on answers.
Hymn. Lord's Prayer.
(Topic reviewed by Rev. Paul W. Koller.)

For three years our Lord has been going up and down the land of Palestine telling men and women everywhere the good news of salvation through faith in Him. Wherever He went He was welcomed and honored by the common people. They were glad to hear Him and receive His help. So great was the love and regard of the common people that the leaders of the Jews feared to arrest Jesus openly.

In our lesson we have the record of their last act of reverence and honor before His death. The time is Palm Sunday, the day of Christ's public entrance into Jerusalem as King. The crowd, many of whom doubtless knew Christ and His work, strewed palm branches in the way as for a king and cried, "Hosanna to the son of David: Blessed is He that cometh in the name of the Lord: Hosanna in the highest."

I. *Jesus Our King Needs Our Gifts of Love.*—Before coming into the Holy City He sent two of His disciples to secure an ass and her colt on which He could ride when He makes His royal entrance. They secure them as He directs, telling the owner that the Master had said they were to say, "The Lord hath need of them."

He did need them, not because He was tired, but to show that He was the Messiah King. Our King Jesus has need of our gifts. He needs them for His honor and for the welfare of His kingdom here upon earth. We should be willing to honor Him with our gifts. He has need of our money for the extension of His kingdom. He needs it very much these days. The heathen are calling for the Gospel as never before in the history of the world. He needs and wants our talents, our strength and service both for His own glory and the welfare of His kingdom here among men. We should be willing to give them.

II. *He Wants Our Praises.*—Sweet to Jesus, without question, were the songs of praise uttered in His honor by the men and women in the crowd that day. Praise that really comes from the heart honors the Master. Our Lord is pleased with praise. The word of God is constantly urging believers to praise the Lord. We of this intensely practical age are in danger of neglecting acts of worship and honor. We have come somehow to think that only deeds and service count in God's sight and that praise and worship are of little account. That is a mistake. For ourselves as well as for God we need to bring Him praise and bow before Him in worship. True praise is a loving honor with which our Lord is well pleased.

III. *He Desires Our Devotion and Love.*—The crowd placed their garments in the way as before an Oriental king. They shouted "Hosanna," "Hosanna"—as they paid these last loving honors. All this was pleasing to the Master. We are not to stint our acts of reverence and praise. There must be something deeper, however, than words. This crowd, which now cries His praise, within a few days shouts "Crucify Him, Crucify Him." Our Lord wants above all things else sincere devotion and steadfast love. It is not enough that we use His name in praise. We must also give Him our hearts. The greatest act of honor toward any one is that which comes out of a sincere and loving heart. Jesus is Lord in our songs, let us make Him so in our hearts.

IV. *The Last Opportunity.*—This was Israel's last opportunity not only to pay a loving honor, but to accept Jesus Christ as their Saviour and King. There was not a great deal that was royal about Christ's coming into Jerusalem that first Palm Sunday. Yet He came as prophecy said the Messiah King would come. He could not be counted to have offered Himself to the Jews until He had offered Himself as their King. He was truly the King of Zion and He so came. They looked for Him, however, in an entirely different way. But He came, as prophecy said He would come, to save their nation and people. "Meek and sitting upon an ass and a colt, the foal of an ass." This was their opportunity to accept Him as their King, but they would not. Today is our opportunity to make Jesus Christ our King. This is the appeal of Palm Sunday to the world, make Jesus Christ the Ruler of your life. As Jesus came into Zion, He comes unto you. He comes in lowly guise, seeking, but none the less, the King of Salvation. Jerusalem rejected Him and perished. Our rejection is our ruin. Let each one welcome Him as did David Livingstone. He was in the midst of Central Africa, alone in the midst of the darkness of barbarism, but there he wrote: "March 19, 1872—Birthday. My Jesus, my King, my life, my all: I again dedicate my whole self to Thee. Accept me. In thy name I ask it. Amen. So let it be."

This is the best honor we can pay.

QUESTIONS.

1. Do you think that the crowd who shouted in Christ's honor was in earnest?

2. What other honors were paid to Christ that last week?

3. What is the greatest honor we can do any one?

4. Is Jesus Christ the King of your Life?

—

Easter Day. April 23, 1916.

"NOW IS CHRIST ARISEN"

I Cor. 15:20-28.

DAILY BIBLE READINGS.

Monday, April 17—Luke 22:39-46.
Tuesday, April 18—Luke 22:47-53.
Wednesday, April 19—Luke 22:54-71.
Holy Thursday, April 20—Luke 23:1-25.
Good Friday, April 21—Luke 23:26-49.
Quiet Saturday, April 22—Luke 23:50-56.

Hymn 114. Psalm 119. Scripture lesson I Cor. 15:20-28. Recite Creed, and pastor or leader lead in prayer. Hymn 116. Four Gospel accounts of the resurrection read by Leaguers. Vocal solo, or where there is a League choir, have Hymn 115 rendered. Topic read in concert by entire League. Special reader for Topic as given in the review. Hymn 117. Lord's Prayer.

The Empty Tomb. St. Paul beautifully pictures to his members of the Corinthian church the truth of Christ's resurrection. He first speaks of death as a sleep, and that Christ has become the first-fruits of them that slept. Even in the days when Christ was on earth, some argued that there could be no resurrection, and some worldly-wise in this enlightened twentieth century try to argue the impossibility of the resurrection of the body. If that fact be so, then St. Paul asserts "our preaching is vain and our faith is also vain." To the Christian, the facts of the resurrection stand out clearly as the central fact of all history. To him, theory after theory may be advanced, contradictory to St. Paul's teaching, yet he, with the apostle, rejoices in the firm belief that "Now is Christ risen from the dead," and we too shall rise.

Ye Are Witnesses. The four evangelists, together with St. Paul and St. Peter, all testify of the facts of the resurrection. In St. Matthew's gospel, chapter 28:6, we read, "He is not here; for He is risen." We believe, also, as we declare in the Third Article of the Creed, in the resurrection of the body, and the life everlasting." St. Mark, in the 16th chapter of his gospel, says: "He is risen; He is not here; behold the place where they laid Him." But that was not all. To the women, who sought their Lord, the angel said: "Go—tell His disciples and Peter that He goeth before you into Galilee." They were His early witnesses and we, too, who know this blessed story so well, must tell it even unto the uttermost parts of the earth. In the account of St. Luke, hear Christ's own words concerning His resurrection. As He walked, on the first Easter Day, with the two men to the village of Emmaus, He said: "Ought not Christ to have suffered these things and to enter into His glory?" While all these testimonials are conclusive and soul-satisfying, we cannot but feel that perhaps the most impressive account of Christ's resurrection is that given by St. John, chapter 20:16. This was a reunion of Christ in His risen body with one who loved Him more than her own life. Jesus saith unto her, Mary. She turned herself, and saith unto Him, Rabboni, which is to say Master." As Mary loved her Master so dearly, we too must love Him, if we would be His disciples, and our faith would always cause us to exclaim:

"Christ is risen! henceforth never
Death or hell shall us enthrall,
But we Christ's, in Him for ever
We have triumphed over all;
All the doubting and dejection
Of our trembling hearts have ceased,
'Tis His day of Resurrection!
Let us rise and keep the Feast."

(Topic reviewed by Rev. Paul W. Koller.)

Easter Day is the great festival of the Christian Church. It is the oldest Christian festival, older even than Christmas. It is the foundation festival, for from its observance all the others have developed. The sadness of Holy Week and the gloom of Good Friday change suddenly on this day into rapture and rejoicing. It is the day of our Lord's resurrection. He who was dead is alive, and has become the first fruits of them that slept. "Now is Christ risen from the dead," wrote St. Paul in our Scripture for today. This is the great fact upon which our Christian faith rests. It gives certainty to our faith and puts a song of joy into our hearts. Christ our Lord has risen from the dead. We serve and trust a living Christ. The great emotion of Easter and the Easter Gospel is Joy. The women who first learned of His resurrection first feared and then joyed. The disciples were exceeding glad when they saw their living Lord. Paul, who gives us our lesson, writes as one who found great joy in the fact that His Saviour had risen from the dead and is alive.

Let us take this emotion as we find it today in every Christian heart and see what it means and the reason for it. We ought to do this, not simply out of curiosity, but for the sake of those who sometimes sit loosely in their faith and hope, and for the sake of all of us who would deepen our confidence and joy in the risen Lord.

1. The first reason for this Easter joy is in the triumph and satisfaction which are enjoyed by our Lord Himself. His enemies have done their worst. He has been cruelly treated, insulted and finally nailed to the cross, where friends and enemies see Him die the death of a malefactor. Loving hands take His body down and lay it in the tomb. His life and work seem finished. His enemies appear to have conquered. But Easter Day with its wonderful events show that they have not. The Lord of life cannot be held by the grave. He breaks the bands of death asunder, and comes forth from the tomb. He has risen, the conqueror of death and hell. We who have followed in sorrow the sad events of His week of suffering and death rejoice today because of His triumph, His victory, His vindicated work before God. This puts off our sackcloth and fills us with rejoicing for Christ's sake. This is as it should be. There is danger that it may not be so, for in our day we are apt to think of our religion only in that way in which it can benefit us. But in ancient days men and women forgot themselves at times in the contemplation of God. Man was little. God was all. Our modern hymns are full of humanity and human needs and hopes, but the old hymns are full of God and His glory. We have lost if all is bound up in self. Let us re-

joice this day, because our Lord Jesus has conquered sin and death and entered into glory. Rejoice because of the triumph and satisfaction that has come to him.

2. Our joy is inspired by the confidence which Christ's resurrection puts into our faith and the invigoration it brings to our grasp of Christian truth. Paul speaks of this in our lesson, "But now is Christ risen from the dead and become the first-fruits of them that slept." He also says in the seventeenth verse of this same chapter: "If Christ be not raised your faith is vain." It certainly would be true. If Jesus Christ had not risen, as He said He would, then He would have been merely an ideal character, a star in the night, but not the Redeemer. His Apostles would be false witnesses, and Christians would be of all men most miserable. But Christ did rise and He now lives. It is as certain as any historical fact can be. This means that He is truly the Son of God and that God has accepted the sacrifice He made for humanity. Should we not be glad for this certainty of faith in Christ and His teaching?

3. A third great reason for our Easter joy is found in the pledge which Easter gives us of our resurrection. "And now is Christ risen from the dead and become the first-fruits of them that slept." As we grow older our interests are in part transferred to that world which is beyond the sphere of sense and time. One after another our childhood friends are withdrawn. One after another those we love reach the river's brink. Some day we know our call will come. Our only hope is that of immortality. It is to this hope that Christ's resurrection gives certainty. "For if we believe that Jesus died and rose again, so them also which sleep in Jesus will God bring with Him." This great Easter truth should not make us sad, but, on the contrary, wonderfully glad.

If these glorious truths of Easter are to be of real benefit to us we must let Jesus come into our lives. We must give Him our hearts and love and trust Him as He deserves. We need to say, with believing Thomas: "My Lord and My God."

QUESTIONS.

1. To whom was the Easter message first given?

2. What proofs have we of Christ's resurrection?

3. How can we best serve and honor our risen Saviour?

4. Has this Easter brought joy to your heart?

5. In what way have you shown your joy?

Quasimodo Geniti. April 30, 1916.

THE MOST BLESSED PRAYER

(The Second Petition)

Luke 17:20-24; Matt. 6:10.

DAILY BIBLE READINGS.

Monday, April 24—Isaiah 2:1-4.
Tuesday, April 25—John 18:33-37.
Wednesday, April 26—Hebrews 12:18-29.
Thursday, April 27—Matthew 13:24-30.
Friday, April 28—Matthew 13:31-33.
Saturday, April 29—Matthew 13:44-52.

Sing Hymn 215. Lord's Prayer repeated in concert. Scripture, Luke 17:20-24. Matt. 6:10, read by leader. Daily Bible readings given in advance, so that a synopsis of same may be presented by each one holding it. Hymn 216. Second petition of the Lord's Prayer and meaning as given in Catechism, followed by discussion. Reading or reciting James Montgomery's beautiful hymn 36 in league hymnal, "Lord, Teach Us How to Pray Aright."

The Jewish world longed for a Messiah—an earthly monarch, for they were tired of the Roman yoke. A king to sit in Cæsar's place would have been truly welcome, and it does not seem strange that the Pharisees should ask the question, "When shall the kingdom of God come?" but note Christ's reply to their question, "The kingdom of God cometh not with observation." Not as these Jewish people thought with great pomp that marked the Oriental monarch's entrance into the royal cities and the gorgeous display that attended the coronation ceremonies.

Within You. The kingdom of God, as Luther says, "comes indeed of itself without our prayer, but we pray in this (the second petition of the Lord's Prayer) that it may come to us also." Jesus said to His disciples, "The days will come, when ye shall desire to see one of the days of the Son of man and ye shall not see it." This passage of Scripture doubtless refers to the calamities which befell the Jewish nation for their rejection of Christ. In vain would they wait for the Messiah of their own imagination, and is not this a fact? We are living in the twentieth century, and we know it to be true that only a comparatively few of the Jewish nation have accepted the true Christ as their Messiah. The kingdom is already in the hearts of all believers. The Holy Spirit operates through us in regenerating our own hearts and reaching out to bring others to realize that the kingdom is among men.

Thy Kingdom Come. Are we still waiting for that kingdom? When Christ said to His disciples to tarry in the city of Jerusalem until they should receive power from on high, he did not mean that they should forget to act after they received that power. Even so the Christian believer should so realize that the kingdom is within him that he need not wait for further assurance. As Christians, we pray, "Thy kingdom come." Where? In our own inner circle, and do we pray that we may be so thoroughly filled with the missionary zeal that we may work for the spread of the Gospel everywhere. The inner, home and foreign missions should be as one grand work in which we are deeply interested. If we are truly Christ's followers and believe what we pray, "Thy kingdom come," we cannot make a distinction in our plans to extend the blessed kingdom here on earth.

(Topic reviewed by Rev. Paul W. Koller.)

Some one has said: "The petitions of the Lord's Prayer unroll, like the ladder in Jacob's dream at Bethel, step by step from above." "Hallowed be Thy Name" is an utterance let fall directly out of the bright heaven where the seraphim cry "Holy, holy, holy!" in an unceasing adoration. "Thy Kingdom come" descends a little in order to embrace earth with heaven in loyal union to Immanuel as King. "Thy will be done" sets the limit for itself, descending yet further so as to rest on the world we inhabit, and implore it may vie in its full

obedience with an unquestioning heaven which looks constantly to the throne of command." We are to study the second of these petitions which has been called the most blessed prayer, for truly the coming of the Kingdom of God among men is greatly to be desired.

I. *What Is This Kingdom?*—Christ told His disciples that they should pray "Thy Kingdom come." These early Christians knew something about great earthly kingdoms. They knew Greece with her ancient learning and culture. They knew the great Roman empire, which was now the master of their own beloved land of Judah. They knew the history of their own kingdom, once the greatest of them all under David and Solomon, and now fallen so low. Their hope was that the Messiah would come and restore again the Kingdom of David. Was that the kingdom for which they were to pray? Far from it. The Kingdom for which their prayer was to go up to God was the Kingdom of God, which Christ Jesus came upon earth to establish. It is the kingdom of which Christ is the head, and in which all who have been saved by His grace strive to do His will, and serve Him in spirit and truth. It is a spiritual kingdom with Christ enthroned in men's hearts. In this kingdom all are welcome, and they enter it by way of the cross.

II. *Why Is This Kingdom to Be Desired?*—What does it have for its subjects which should lead them to pray for its coming and desire it? It is worthy of notice that in the fifth chapter of St. Matthew our Master, in speaking of His Kingdom and those who are its subjects, says: "Blessed are the poor in spirit for theirs is the Kingdom of Heaven." Well-being is one of the characteristics of this Kingdom of Christ. An earthly kingdom cannot secure the welfare of its subjects. It can only protect them against influences that would hinder the people from doing what they can to secure their own well-being. And some kingdoms cannot even do that. But this kingdom is able to secure the true well-being of all who belong to it, and even more, for God is our King.

If we would investigate as to wherein this blessedness is found, we would discover some wonderful things. Take the word and idea of *wealth* as an illustration. The world teaches that a man's life consists in that which he possesses. Who can tell the woes that have come from this great mistake? Who can measure the sorrow that has come because men have thought that money and possessions are all of life. What does our King teach us? He tells us clearly that a man's life does not consist in the abundance of what he possesses, but in character, truth, and the things of God, which are eternal.

Take another word and idea, *Royalty*. The men to whom Christ was speaking were of a proud race. Most of them were descendants of Abraham. Others in the crowd were Roman citizens, and no man could be prouder than a Roman. Our Lord said that all who are His followers become sons and daughters of Him who is the King of all the earth. There is great dignity and honor in being a Christian.

Then, too, in this kingdom alone is there safety. Here we are safe from the enemies that would seek our hurt. Today the greatest of the nations of the earth cannot promise safety and peace to their subjects. How few are not engaged in bloody war. In the Kingdom of Christ there is safety and peace. Oh, how much is its coming among men to be desired.

III. *What Are We Doing to Have It Come?*—This most blessed prayer calls upon us not simply to repeat its petition, but to do all we can to have it come to pass.

The kingdom will come without our prayers, says Luther, but we pray that it may also come unto us and to all men. What the world needs and what humanity needs is the Kingdom of Christ. What are we doing to have it come? For in large measure its coming depends upon us. What are we doing to have it come, in our own lives, in the lives of others and in the world? This petition is a great missionary prayer. We must accept Jesus Christ and live Him before men. We must tell others of our blessed Saviour.

We must work and pray for the salvation of men at home and abroad. When we do these things we are really praying, "Thy Kingdom Come."

QUESTIONS.

1. How does the Kingdom of God differ from earthly kingdoms?

2. How do we become subjects of this Kingdom?

3. What is the relation of the subjects of this Kingdom to the world?

4. What can we do to have the Kingdom of God come quickly?

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For all behind the starry sky
Behind the world so broad
Behind men's hearts and souls, doth lie
The Infinite of God.

—George MacDonald.

A Call and a Choice

A SERIAL STORY

BY ALVIN

CHAPTER III. NECESSITY IS LAID UPON ME.

THROUGH Rev. Lasell, Ernest heard, soon after the Missionary Festival, that Merle Haldane was to enter the Seminary of C———— University, at the opening of the fall term, to prepare for the ministry. Having already enjoyed the advantages of a thorough collegiate course, it was not thought necessary for him to take any preparatory training, except in theology. Two years in the seminary would fit him for his work so far as mere "book knowledge" was concerned.

There was a doubt in the minds of many who knew Haldane, that his conversion was a matter of mere emotion, rather than of sincere conviction, and would not "last." Rev. Lasell, however, believed otherwise. So, Ernest knew, did St. John and his gifted young wife. It had been a great surprise to Ernest to learn that Mrs. Thornton had sacrificed a bright and assured future as a great singer, to labor side by side with St. John, in obscure and lowly walks of life where the admiring plaudits of the world might never greet her. She was, indeed, a fitting mate for the man, who, as Ernest also knew, had gladly renounced fame and fortune to serve his Master in lowliness and poverty.

He often wondered why it was that he, who had so much less to give up, should yet find it so much harder to choose between God and Mammon. Even Merle Haldane was renouncing a life of ease and comfort, a position of high trust and honor, to take up the arduous labors and lowly lot of a missionary; for he had determined, if God would accept his services, to devote his time and energies to work among the lowly and outcast of earth. Like Paul, he would labor with his own hands, if necessary, to provide for his own wants. These things Ernest had heard through Rev. Lasell, who hoped that Haldane's course would influence him—Ernest—to return to his first choice. Haldane, himself, he did not meet, since they were not of the same parish, until one morning, in early August. Just as he was leaving Judge Tompkins' office, he met Haldane, who had come over to consult Rev. Lasell, for whom he had conceived a strong friendship.

"I am so glad you are to be in C———— also this winter, Elmore," Haldane said, after the usual greetings had been exchanged.

"But I am not at all certain I shall be there," replied Ernest, with some embarrassment.

"Have you decided to enter some other college?" inquired Haldane, in no little surprise.

"Not at all," was the answer.

"Pardon me, I do not wish to seem inquisitive, but, surely, you have not changed your plans."

"Exactly so," Ernest replied slowly. "The truth is, I have had such a fine offer, lately, and I am almost persuaded to accept it."

"Almost, but not quite, I hope, Elmore," said Haldane gravely. "You will think it quite out of place for one who has stood where I did two months ago, to warn, or plead, with you; but, my dear friend, let one who has stood where you propose to stand, entreat you not to climb to worldly wealth and honor over a rejected Christ."

"To give up the ministry does not necessarily imply that I shall give up Christ, does it?" And Ernest's tone implied a rising resentment.

"I know I seem presumptuous to you; but, having so lately escaped a great peril, myself, I feel constrained to warn you. It is the first step that counts. If you forsake Christ's service today, for the hope of greater reward elsewhere, tomorrow you may shrink from owning allegiance to Him because you are in the company of those who reject Him; and the next day, you may openly deny Him, through fear of ridicule, or personal loss. I know, for I have so often seen this with young men at school, at college, and in business, who have passed through just such experiences. I am an older man than you, Elmore; and I would prevent you from ever becoming what I have been."

Ernest made no reply; and, fearing to do harm, rather than good, Haldane began to speak of other matters.

"Is not Haldane somewhat of a fanatic?" queried Judge Tompkins, when Ernest entered his office on the following morning, to read law for a few hours, as had been his custom for some weeks past.

"He thinks it is his duty to advise and warn every one he meets," replied Ernest a trifle impatiently; for, against his will,

he found himself impressed, to a disquieting degree, by Haldane's words.

"These sudden conversions, especially of men like Haldane, generally result in all sorts of delusions. In a few months he will be walking in the old paths again—a worse foe to Christianity than before his conversion."

"St. John does not think so," said Ernest slowly, a little reluctant to defend Haldane lest he suffer in the esteem of the judge.

"St. John? O that is the young mountaineer of whom I have been hearing so much lately. Is he then so wonderful a being?"

"He is one among a thousand," replied Ernest, his face kindling at the thought of the slender, young missionary.

"You admire him?" questioned the judge, in a tone that brought a flush to Ernest's cheek.

He was ashamed of his first impulse to a cowardly evasion of a direct answer. Haldane's words of the previous morning returned to him: "It is the first step that counts."

"I love and reverence him above all other men," he said hurriedly.

Judge Tompkins laughed rather unpleasantly.

"Confess, now, my boy, that you were tempted to deny your admiration for this uncouth mountaineer, fearing to offend me."

Ernest flushed hotly, but answered frankly.

"If I was, I am ashamed of even a momentary impulse to disown so true a friend. But St. John is no uncouth mountaineer. He is a college-bred man, of excellent family, who has chosen a missionary's life simply through love to Christ. He might have been a judge, too, in the course of years, had he not chosen the 'better part.'"

Judge Tompkins nodded approvingly.

"After all, Ernest, I like you the better for being true to your friends. Fortunately, perhaps, for my peace of mind, I have not met this 'fisher of men' who is said to catch all he angles for. Perhaps, though, he might not consider a hardened old skeptic like myself worth baiting his hook for."

"Christ thought you worth the sacrifice of his life on the cross of Calvary," ventured Ernest, a little timidly. "Are you, then, not worth a man's efforts to lead you to this same Christ?"

"Perhaps, after all, Ernest," smiled the judge, "you had better be a preacher. I have heard some poorer sermons from the pulpit."

"But I did not mean to preach, I only stated a truth."

"A personally applied truth. Well, my boy, I will promise to consider it; but, just now, if you will copy this brief for me, I shall be much obliged to you."

Ernest's thoughts returned many times, that day, to Haldane's words. If he had been so reluctant to confess his love for the servant, would he not have been still more reluctant to own his faith in the Master? If he had never avowed his intention of becoming a minister, he need not, perhaps, have doubted his right to choose another profession. But, having once put his hand to the plow, dared he look backward?

He actually trembled as the thought forced itself upon him, that he was about to sell his Master for a paltry price. Would he, like Judas of old, some day suffer the pangs of remorse without true repentance? With a shudder, he put the fearful thought from him, and turned to the radiant visions of the future which the remembrance of Judge Tompkins' offer, and the flattering words that had accompanied it, always called up.

"You cannot fail to reach the topmost round, if you are only willing to climb, my boy. Of course, it will mean some years of close application, and hard work, for I do not believe that even genius succeeds, without hard work; but I am sure you will give your best efforts to whatever you undertake to do. You are not one of those fellows who are content to sit around waiting for opportunities to come their way. You will go out to find or make them. You have the true spirit of stick-to-it-iveness. If you were a minister, I should hate to have you make up your mind that I ought to become a Christian. You would simply be after me, day after day, hour after hour, assailing me on this side or that, tempting me this way or that way, coaxing, pleading, warning, threatening, until, in sheer self-defence, I should surrender to you."

Ernest laughed heartily, and declared:

"If I ever become a minister, Judge Tompkins, I shall remember your words, and . . . I shall win you, too."

"I believe you, my boy," laughed the judge. "Therefore the best plan is to make you a lawyer. You will win your cases as readily as you would win souls."

Several times, since then, he had spoken, in most flattering terms, of Ernest's abilities . . . had introduced him to men eminent in the profession, taken him to the courtrooms when important cases were be-

(*Continued on page* 34.)

The Junior Luther League

BY REV. ARTHUR T. MICHLER.

Convictions

The Philadelphia District Luther League at its recent midwinter convention held a Junior League demonstration. It was a splendid success and clearly showed what can be accomplished with our boys and girls if we apply ourselves. As we looked over the 150 boys and girls present we were convinced of several things, the truths of which we believe apply in general to all of the boys and girls of our Lutheran churches in the United States and Canada.

Our first conviction was this—that there is an absolute need for us, as a church, to get hold of the older boy and keep a hold of him. For if we do not he will slip through our hands and drift. The causes for this are not far to see. And while we cannot discuss them here, suffice it to say that they are, in general, imbedded in the spirit and mode of our American life. This is likewise true of the older girl, but frequently in less proportion than with the boy.

Our second conviction was—that the Luther League, the so-called Junior Department, should be so adapted as to meet these requirements. It can be done, it has been done, and it is being done on the basis of working with the boy and girl, in separate organizations, along the distinctive root principle of the Luther League of America. To this is also added the development of the natural interests of our youth and relating it, in their growth, to the interests of the Church.

Our third conviction was—how well and nobly our boys and girls will respond, if sought. They will learn, do, and take an interest in their Church if they are led. They must be organized, welded together, given work to do for others, shown an ideal, infused with a noble and loyal spirit and they will respond. Personal work between them and the adult leader counts.

Our fourth conviction was—a woeful lack of realizing, on the part of pastors and laymen, the need of providing a good, interesting, live, churchly organization for our boys and girls of the Lutheran type to counteract the influence of ex-church organizations so popular in our time and generation. We cannot look on and view with complacency the drawing away process of these outside efforts. Nor dare we singly criticise them, and our boys and girls, for going into them and then put nothing in their place into which our boys and girls can go. Ours must be a constructive type of criticism.

Our fifth conviction was—that we need active and aggressive laymen or young men who will take an interest in these boys and girls of ours, be willing to work and plan for them, learn thoroughly the principles underlying our league work, and then go to work among our boys and organize them. They will learn as they go, the requirement being patience and faithfulness. We need capable women to organize the girls and plan for them. When once we arouse our capable men and women to a sense of the need of such a type of constructive service within their own churches, a most delightful and faithful work will be opened before them. But still more important: our boys and girls will be trained up in and saved to the Lutheran Church.

Series of Articles

The following article is the first of a series of four which are to appear in the REVIEW from the pen of a former and faithful Junior Leaguer in Mt. Airy, Pa. What he has written is the result of impressions received while an active member of the League. He is now a Senior in the High School, active and faithful in the Church and in their connection frequently speaks of the good things the League made possible for him. It is a pleasure to hear in this way from our former Junior.

The Value of a Junior League

By Carl Hassald.

It is not until we have passed that stage of life, during which years we are members of the Junior League, that we can fully realize and appreciate the material values of such an organization. During the time we are enrolled as members of the Junior League we think of it rather for its temporal influence and benefactions than for its educational, moral and Christian environment. We think of it then chiefly for its social activities, its athletic diversions and its club-like atmosphere.

Oftentimes it is the first opportunity in a young life to be connected with any united organization, the first opportunity to become one of an acting mass, and the first opportunity to realize that individual influence is not lost in the manifestations of the organization as a whole.

These truths are generally unnoticed until our Junior League days are past; and then as we look back upon that first stage of the formative period of our life we can readily enumerate its intrinsic values. One by one these influencing benefits come to our under-

standing, as the petals of a flower opening before our eyes.

The discipline, accuracy and dependability of our daily lives can well be fashioned on the foundation laid by the simple, systematized order of the Junior League meetings. The trend of Christian thought, the desirability of unselfish charity, and an active interest in missions is instilled by such a league.

The idea of a well balanced mind and body is established by the athletic activities and social gatherings of the organization. The ideal of true, Christian manhood and womanhood is brought about by the personal influence of the League director and the pastor of the church. And last, but by no means least, is the great organizing of fellowship, a fellowship between people of the same creed, people of the same congregation and of the same community. But let us not think that this means a narrow influence, for a Junior League is the best way, the surest way, and the Christian way for a young person to make his or her personal influence and ability recognized and felt by the people.

There is no doubt but what the Junior Luther League, taking the young people of the congregations as early as possible into its membership, is the most beneficial, useful and profitable influence in the Lutheran Church.

Topics for April

April 2—Paul Is Rescued by the Soldiers." Acts 21:31-40.

April 9—"Paul Speaks to the Crowd." Acts 22:1-11.

April 16—"Paul Glories in His Work." Acts 22:12-21.

April 23—Missionary Program. Suggested topic—"Christ's Great Victory Must Be Proclaimed." Matt. 28:1-10; 16-20; Luke 24:45-48.

April 30—"Paul's Defense Rejected, He Is Kept Under Guard." Acts 22:22-30.

April 2.

By Edith R. Geesey.

The Story Told—Paul has now finished his third missionary journey and has reached Jerusalem. There the brethren receive him gladly.

After he had spoken with all of them they asked him what God had helped him to do by his ministry among the Gentiles. Paul tells them all about his work and how he converted both Jews and Gentiles to believe in the Lord Jesus Christ and be saved. And when the elders and brethren at Jerusalem heard Paul's report they glorified and thanked God.

But just what the disciples and friends of Paul feared would happen to Paul at Jerusalem came to pass.

One day while Paul was in the temple, his enemies, the Jews of Asia, stirred up the people against him and cried, "This is the man that teaches the people everywhere both Jews and Gentiles," for we are Jews from Asia and we both heard and saw him.

Then the people pulled Paul out of the temple and tried to kill him. But the chief captain of the Roman soldiers in Jerusalem heard there was an uproar among the people. He took his soldiers at once to the place and when the Jews saw the soldiers coming they stopped beating Paul.

After the soldiers had bound Paul in chains, the chief captain asked him who he was and what he had done? But the crowd became so angry and some cried one thing about Paul, while others told another thing about him that the captain commanded Paul to be taken into the castle at Jerusalem. Then Paul spoke and said, "I am a Jew of Tarsus, a free city of the Romans," and I ask you if I may speak to the people?

The chief captain gave his consent to let Paul speak. Then Paul boldly stood up and testified for Jesus Christ, and in the language of the Jews told of his conversion and his mission to go tell every one of the good news of salvation, which was not for the Jews alone, but for both Jews and Gentiles.

Scripture References—Matt. 5:44; Gal. 3:23; Gal. 5:22; Heb. 4:2; Psa. 27:14; I Cor. 12:9; II Cor. 4:13.

Main Lesson—Faith is the first lesson which we must learn from Paul's daring boldness. for without faith Paul could not have stood before his enemies so calmly.

Other Lessons—Let us all learn to love our enemies; do good to those who wrong us, and return good for evil.

Practical Thoughts—Can we not all try to be a hero or a heroine in doing something we are told to do in in league meeting?

Suggested Topics for Original Essays—

Paul's arrival in Jerusalem.

Who are the soldiers of the Gospel? Are we? Why did the Jews try to kill Paul?

BLACKBOARD OUTLINE.

Paul's Return to Jerusalem.

Paul Before His Friends
- Giving Christ the Glory.
- True to His Mission.

Paul Before His Enemies
- Calm.
- Courageous.
- Courteous.

Paul in Company With the Sodliers.
- Respectful to Superiors.
- Respectful to the Law.

April 9.

By Mrs. M. Haller Frey.

The Story Told—We have here Paul speaking to a crowd of angry men accusing him of all manner of evil. Paul, speaking in the Hebrew tongue, gained the attention of the crowd, who kept silent as he told the story of his life. Instructed at the feet of Gamaliel, a great teacher, according to the law of the fathers, he was zealous toward God as were all the Jews.

Convinced that Christ was an imposter, he went about persecuting his followers, putting them to death, both men and women.

Then he tells of his conversion, how, as he was on his way to Damascus to bring those who were bound, back to Jerusalem to be punished, suddenly about noon a great light from Heaven fell about him. As he fell to the ground he heard a voice saying to him, "Saul, Saul, why persecutest thou me?"

Paul answered, "Who art thou, Lord?" "I am Jesus of Nazareth, whom thou persecutest," came the voice and they that were with him saw the light and were afraid, but they heard not the voice.

Paul's next question shows his willingness to be led as he said, "What shall I do Lord?" The Lord told him to go into Damascus, that there it would be revealed to him the appointed

things to do. Paul, blinded by the glory of the light and led by the hand of them that were with him, came to Damascus.

Scripture References—Gal. 1:14; Romans 10:2; Acts 9:3; Acts 26:12-13; Acts 9:7; Acts 8:3; Acts 21:39; Acts 26:9-11; Acts 26:15-16; I Tim. 113; Acts 9:2; Dan. 10:7; Acts 22:19-20; Acts 21:20.

Main Lessons—A heavenly vision showed Paul the wrong and error of his zealousness and he was quick to say, "What shall I do Lord?" Oedience followed conversion. We, too, can go to this Jesus of Nazareth and receive the heavenly light through prayer. May we also be quick to obey. His glory should so enfold us that we, too, should follow, led only by Him.

Other Lessons—Saul filled with hatred toward Jesus and His followers, on his way to persecute, is met by this same Jesus, who in a voice of love asks, "Why persecutest thou me?" Our lives, though filled with mistakes and oftimes denying Him, whenever we stop and go to Him, He meets us with love and gentleness, ever ready to turn the Saul of our nature into the Paul of obedience, love and service.

Practical Thoughts—If we find ourselves on the wrong track let us turn around and ask to be shown the right one. Saul, finding he was wrong, turned around and became a Paul.

BLACKBOARD OUTLINE.

Needed.	*Luther Leaguers.*
A Vision.	To Be Zealous.
Perfect Obedience.	To Be Led by Him.
Service.	To Be Strong in Him.

March 16.

By Francis C. Leupold.

The Story Told—If we will watch closely this wonderful man Paul, we will see how often there appears in his life work of nearly two thousands years ago many little and great things that run almost parallel with many incidents in our own day and in our own work. Truly Paul must appeal in many ways to us juniors.

In our lesson today we see Paul, now that he was being converted, preparing himself to combat the obstacles that would probably present themselves in his new life; that of a preacher of the Gospel of Jesus Christ.

We find him here preaching to the people of Damascus, telling them of his meeting Ananias, a good man of this city and how, calling him brother, he told him of God's desire that he, Paul, should receive the sight or vision of the glory of God as revealed through Jesus.

We find Paul testifying that he, like all others, was told to make manifest his desire to join in the army of the kingdom by that symbol of baptism. He tells how through baptism, he is washed of his sins, and remember how deep and how awful were the sins of Paul in his former life as he persecuted those who professed Christ and how as Saul he assisted and encouraged the oppression of any who might mention the name of Jesus.

Yet he whom the people would doubtless remember as such a persecutor of the Christians was now to preach Christ to those he had formerly encouraged to shun all who would try to preach that message to them. However, in spite of this he hears the voice of his Master as if in a trance or dream, telling him to prepare and go carry this message to the Gentiles.

Scripture References—Acts 3:19, 15:3; Psa. 19:7; Is. 6:10; Mark 4:12; John 12:40; Matt. 18:3; Luke 22:32; James 5:19-20; Psa. 51:13, 60:5; II Thess. 1:11; II Tim. 1:19; Acts 7:59; 22:10; I Cor. 1:26.

Main Lessons—If there is one point more than another that we would point out as the main theme in this lesson, it is that the Lord said unto Paul, depart and I will send thee unto the Gentiles. Truly this is an example of the fact that God does choose and call some certain men to be ministers of the Gospel.

Other Lessons—If there was one other thing that we must very plainly see in this topic it is COURAGE. Courage made Paul feel confident that he was being protected by his Master in this trying work and more than that, the courage to tell the people that he had been wrong in his former persecutions of the Christians, and that the message that he now had for them was the right and only true message.

There probably is no doubt in the minds of us that probably the two big thoughts brought out by this lesson is *Faith* and *Courage*. We have had opportunity in some of our former lessons to enlarge upon faith, therefore let us in this lesson lay the emphasis on Courage.

Have you anything near the courage that Paul showed when it comes to a time to take your stand for your belief in Christ? Are you always willing to bravely and boldly stand up and say that you are proud of the fact that you are a Junior Luther Leaguer, because, as such, you are a member of a band that stands for Jesus Christ? In the face of some boys or girls that do not go to Sunday school and jest at you or ridicule you for your attendance, are you willing and have you the COURAGE to say that you are glad to be among those who profess Christ?

If you have this COURAGE then you must enlarge that courage as did Paul by using your best efforts to bring others in the fold so that they may share the blessings and benefits of that fellowship.

BLACKBOARD OUTLINE.

COURAGE.

C for Christ	Christ
O for only	Only
U for until	Until
R for rest	Rest
A for assures	Assures
G for God's	God's
E for eternity	Eternity

April 23.

"Christ's Great Victory Must Be Proclaimed."

By Jane M. Truxal.

The Story—This is the very happiest day of all the year, for we today celebrate the resurrection of our Lord and Saviour Jesus Christ, who died to save us and all the rest of the world.

Very early in the morning of the third day after Jesus was crucified, Mary Magdalene; Mary, the mother of James, and Salome, and perhaps other women, came to the sepulchre to anoint the body of their Lord with sweet spices, for there had not been time to anoint him properly when he was hurriedly laid in the tomb of Joseph of Arimathea on the eve of the Sabbath day. When they came to the place they found that the stone, about which they had been worried, had been removed, for there was an earthquake, and an angel had rolled away the stone and sat upon it. He said to the women that they should not be afraid, for

he knew that they sought Jesus, who was risen from the dead; and that they should go quickly and tell his Disciples that He was risen, and that He would meet them in Galilee; and as they ran to do as the angel told them they met Jesus and fell at His feet and worshipped Him, and He, too, told them to go and tell His Disciples.

Some time afterwards Jesus met His Disciples in the mountains, and there He told them to "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," and a little later He told His Disciples that it was written that "Christ should suffer, and rise from the dead on the third day, and that repentance and remission of sin sshould be preached in his name among all nations," and that they were "witnesses of these things"

"Go tell"—The Easter story must be told. Christ will not appear in person to every one as He did to the women on that Resurrection Day, but every one must hear of his resurrection and rejoice in it. Whoever has heard of it must make it known to others. Easter not only brings us great joy, and makes us very happy, but it gives us a commission to go into all the world and tell the story to every one, and if we cannot go ourselves we can help to send someone else by giving our money, and we can pray that others may be sent. St. Mark tells us that the angel said to the women, "Go tell His Disciples and Peter." A woman had made him deny his Lord before the death of Christ, and now a woman's message is to restore him to faith and to confess his Lord. There was work for a woman; there is work for women and children today, for they can carry the Gospel message to many. Christ did not die for His sins, but for our sins and for the sins of the whole world, and so we should hasten to tell the world about Him, so that all the world may rejoice, just as the women made haste to go and tell the Disciples that their Master had arisen from the dead, and that their sorrow was turned into joy.

Jesus said repentance and forgiveness of sins should be preached in His name among all nations, and he meant by that that we must take or send the Gospel to the poor heathen in Africa, India, China, Japan, and every place where they have not heard of Jesus. Then, too, there are a great many men, women and children right here in our own land who do not know Jesus, and who never go to Church and Sunday School, and we must help tell the story to them.

Main Lessons—"In Christ shall all be made alive."

Other Lessons—If we love the Lord Jesus we will do swiftly what He tells us to do, as Mary and the other women *ran* to tell the Disciples about their Lord.

Every true child of God is a message bearer, to carry the news of the resurrected Lord and His power to save.

If we love the Lord Jesus we will not want to stay away from Church, and we will want to bring everybody else to Him.

Questions to be answered by the Juniors:

Mention the times, places and to whom the Lord appeared after His Resurrection.

How many times did He appear between the Resurrection and the Ascension?

Give the names of the women who went to the tomb early in the morning of the first day of the week.

Compare the message of the angels in Luke 2:10-14 with that in Matt. 28:5-8.

BLACKBOARD OUTLINE.

The Resurrection.

1. The Tomb Opened.
2. The Angel's Message.
3. The Women.
   - Jesus
     - Appears.
     - Is Worshipped.
     - Appoints a Meeting Place.
     - Gives the Great Commission.

April 30.

By Mrs. J. Milton Deck.

The Story Told—You recall the event in the Temple when Paul was recognized by some of the Jews from Ephesus on this his fifth and last visit to Jerusalem. Standing on the stairs of the castle to which he had been carried for safety, Paul delivered his celebrated defence. He gave a simple account of his life, but when he touched upon his divine commission, the storm of fury broke forth afresh, and the multitude shouted, "Away with such a fellow from the earth!" With frantic gestures they cast off their clothes and threw dust in the air and raged about in helpless fury. Lysias, the officer in charge, then hurried Paul into the castle and gave orders that he should be scourged. But as they were binding him to the whipping-post, Paul appealed to his rights as a Roman citizen, and thus escaped the lash. The next day he was brought before the Jewish Council.

Scripture References—II Cor. 12:10; Isaiah, 26:16; Isaiah 55:8; Acts 14:22; Phil 4:11; Ps. 50:15; Rev. 3:9; St. John 9:1-3; St. Luke 13:1-15.

Main Lesson—Endurance is a much-needed Christian virtue in the lives of every follower of Christ.

Other Lessons—To be a true Christian is not always the pleasantest thing in the world. The Apostle Paul was dragged out of the temple and cast into prison for several years because he was a Christian. Many of us would get very impatient, if God allowed us to be treated in that way. Some might even lose faith in God.

Paul was not ashamed to suffer for the Gospel, because he believed in its power.

Paul, like his Master, kept his face set steadfastly toward Jerusalem. Being a Christian should embolden a man and render him fearless in time of danger.

Citizenship in the Roman Empire saved Paul from the lash—true citizenship in the Kingdom of God saves from eternal punishment.

The Chief Captain claimed to have purchased Paul's earthly freedom with money—Christ has purchased our eternal freedom with His life, which freedom He freely gives in abundance.

The sudden fury of the mob demonstrated absolute lack of self control—"For the wrath of man worketh not the righteousness of God."

Suggested Topics for Essays—"Describe Society under the Roman Government." "Show the Significance of Roman Citizenship." "Discipleship and What It Includes."

BLACKBOARD OUTLINE.

ENDURANCE

- Requires
  - Strength.
  - Determination.
  - Willingness to suffer.

CITIZENSHIP

- Means
  - Privileges.
  - Rights.
  - Freedom.

Luther League Review

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Editorial

The League exists to train its members for intelligent, faithful service. Our chief aim is not to be students, or even worshippers but workers. Our efforts should make the local Church stronger and more efficient. Among us the pastor should find his best "assistants."

The young leader can cultivate a spiritual mind, which will give him power over those around him. He can attend all the preaching, Sunday School and League services of the Church, for his own good, the influence of his example, the encouragement of his pastor, and the honor of Christ.

He can try to win others to Christ and the Church.

Many people seem to think that piety can can be promoted only by pious talk and moral reflections. The Luther League believes as much as any one in spiritual religion. But is believes, too, that spirituality is promoted by the right kind of information. Without intelligence religion is apt to become gushy and emotional; we know that religious ecstasies are not lasting, are apt to bring reaction and revulsion. Our lesson says there is a place in the Church for teaching; it puts "teachers" third in the list. This shows that faith is to be intelligent, else it will be mere credulity and superstition.

By its doctrinal topics it teaches League members what they should believe, and why. If they get these doctrines into their heads and hearts, will they not be all the more earnest and stalwart Christians? Surely doctrine is very important. Precept has its place, and should not be despised; but nothing inspires more than concrete example; hence the value of the study of history. The best way to stir patriotic zeal in American hearts is to recount the valorous deeds of the Revolutionary fathers. The same is true in religion. The Bible is largely history. Let the young people read about the heroes of faith, and they will be thrilled to noble and heroic performances. It does not deal merely with the past. Its literature tells us as well about the Church's work today—her hospitals, deaconess enterprises, inner and outer missions, forward movements and education, her efforts for the oppressed of all nations. All this is inspirational as well as educational. While we should know the past, we ought also to keep pace with the present.

The need for social development in our Church is very evident. Because some people have run to extremes in this matter of the social side of human nature, is no reason why we should neglect it. Sociability tends to make others happy. The League has the golden opportunity of exerting a splendid Christian influence through proper social features. Only we dare not drag this opportunity down to the money making level and fall before that temptation which saps the spiritual life of so many Christian congregations. Through real sociability, an honest kindliness, many souls are won for the Church and her Master. It not only takes an important part in the training of the youth of the Church, but creates

a proper activity early in life. It interests young people in the Church services, carries cheer into the homes of the poor, stirs up the indifferent and careless, beautifies the House of God with flowers, arranges and cares for the other churchly decorations, relieves the pastor of many of the fast increasing minor details of Church work. The possibilities of the Luther League in this one line of pastoral assistance are only beginning to show themselves. The Luther League has not assumed a position of independence of the congregation and the pastor. It is "Of the Church, by the Church, for the Church." How happy the pastor whose Luther League catches the true spirit of helpfulness and lightens his heavy load of responsibility.

The children are taught the first principles of religious truth in the home and Sunday School then, after catechization by the pastor and confirmation, there comes a time when the League may most profitably supplement the early training. This is done through the Topics and Reading Course, by means of which the young Leaguer is taught the doctrines, history, missions and inner life of our beloved Lutheran Church. Our Church is known as an educational Church and the Luther League should be ambitious to be one of the chief educational forces within her borders. Through our Topics it gives to persons studying them a stimulus for deeper thought and understanding on subjects not always directly taught in the catechism class or the Sunday School. In our Reading Courses under the guiding hand of the Church's leading writers, the Leaguer is introduced into a veritable treasury of truth. A generation of confirmed youth trained in this way, patiently, persistently, kindly, will be a generation of working Christians.

This organization is offered for Lutheran young people. Why, do you ask? It gives as its basis the Word of God and the Augsburg Confession as the bond of union. Its object is loyalty and increased Christian activity. Its chief principals for ordering its work are federation and cooperation. Its membership is any society connected with a Lutheran Church or Lutheran institution of learning. It carries out the Lutheran system. Her loyalty to pastor, congregation and Synod is unquestioned. She trains her members along Lutheran lines, puts Lutheran principles into practice and leads in Lutheran methods. Scores of congregations have reason to thank God for the Luther League, which has broadened and deepened.

Let it be remembered that it is the ill prepared, unstudied Topic that lacks interest. The Luther League Topics are just what our young people need, and they will prove interesting, stimulating and helpful if used aright.

All our Leagues are made up of many classes and dispositions of individuals. Some, indeed, are very timid. To require them to do a special heavy task in a public way would but drive them away from the meetings altogether. Therefore they need careful handling and such work that they can strengthen and form habits that will enable them to throw off their sense of timidity and stand before the League as a body. They are not unwilling to work, but there is sense of dread and fear. They need careful handling. They must have some responsibility, too, or their interest will lie in a dormant condition and perhaps die also.

If a Bible reading is given, make sure that it is well planned. Many times such attempts reveal the utmost carelessness. The passages are read or quoted at random and have no apparent connection with the subject. It would be much better to read devoutly some connected portion of God's Word than to have such a haphazard procedure. Sometimes a blackboard or sheet drawing could be used effectively to illustrate or outline the subject, or a sort of chart might be prepared in advance which will catch the eye and aid the memory. This may be found especially helpful in the presentation of a missionary Topic. If no blackboard is at hand, large sheets of wrapping paper and a marking pot and brush afford an excellent substitute, and a little such work that will be found to be very fascinating may add a great deal to the interest of the meeting.

Our Churches and Institutions

In Some of Our Large Cities

PHILADELPHIA

—The members of the Church of the Incarnation, Rev. Arthur T. Michler, pastor, recently tendered a reception to the Lutheran students of the University of Pennsylvania. About sixty-five students were present.

CHICAGO

—Gustavus Adolphus Church, Rev. J. N. Brandelle, pastor, is completing its new edifice, and the Swedish Lutheran Irving Park Church will soon begin its new building to cost $35,000.

PITTSBURGH

—Passavant Hospital conducted a week's campaign this month to raise a fund of $110,000 for the erection of a new wing.

MINNEAPOLIS

—At the Laymen's Missionary Movement Convention held recently in this city there were 421 Lutheran delegates of a total registration of 2100. More than 200 Lutherans attended the Lutheran conference in connection with the convention representing seven synods.

ROCHESTER

—Rev. John W. Smith, formerly of Utica, was installed as pastor of St. Paul's Church on January 30.

WHEELING

—The Lutheran laymen of this city are increasing their fraternal bonds. A great union meeting of brotherhoods of three synods was held in February with nearly 300 men in attendance. By resolution a brotherhood union banquet is now to become an annual event.

READING

—The Lutheran laymen of this city are united in an effort to raise $30,000 for educational purposes.

GENERAL

—Miss Ida M. Stoltz, of Buffalo, and Louis A. Wilke, of North Tonowanda, president of the Luther League of New York State, were married on February 17. The REVIEW extends most sincere congratulations.

—Arnold J. D. Wedemeyer died at his home at Revonah Park, Liberty, N. Y., February 22, 1916, at the age of seventy-five years. Mr. Wedemeyer was one of the most widely known men of the Lutheran Church. He was associated with the late Charles A. Schieren in the effort which placed the Luther statue in the square in front of Luther Memorial Church in Washington, and he was active in, and liberal with his gifts to many causes in the church. On his estate a short distance from his residence he erected a substantial and churchly chapel in which evening worship was held in summer often conducted by Mr. Wedemeyer himself, and which he used for private devotion. Here his funeral was conducted and in a vault under the altar the body was laid. The funeral service, arranged in every detail by Mr. Wedemeyer himself, was remarkable for its note of faith and triumph.

—By appointment of the General Synod Inner Mission Board, Mr. I. Searles Runyon delivered to the students of Hartwick Seminary, February 22 to 24, a series of three lectures on the subject of Inner Missions.

—The author of "The Way of Salvation in the Lutheran Church" would consider it a great personal favor if readers of this book who know any specific instances of persons of other denominations who have become Lutherans through the study of that book would write him the information. Address Prof. G. H. Gerberding, Maywood, Ill.

—Irving College and Conservatory of Music, so long conducted by Dr. Campbell, has been sold to Dr. Matthew R. Reaser, who will conduct it in connection with the Beachwood School for Girls, which is located near Philadelphia.

—Rev. Henderson N. Miller has resigned the presidency of Marion College, Virginia, and accepted an appointment as field missionary in Chicago.

—The General Council asked its members to devote their income for Ash Wednesday to the Church Extension Fund.

—The latest published figures show that there are in this country the following Lutheran educational institutions: Forty colleges, twenty-nine theological seminaries, eleven ladies' seminaries, and fifty-five academies.

—Rev. M. F. Troxell, D. D., has resigned his pastorate in Topeka, Kansas, to accept the appointment by the Governor of the State as probation officer of the Boys' Industrial School of that city.

—Minnesota College raised a fund of $100,000 in a campaign during twelve days in February.

—The new Lutheran hospital of the Augustana Synod at Moline, Ill., was dedicated on January 30. The cost is about $100,000, of which nearly three-quarters has already been secured.

—Mr. F. C. Livingston, a Lutheran layman of Greenville, Pa., who died recently, willed

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his entire property, valued at $40,000, to Thiel College, upon the decease of his wife.

—Rev. Charles S. Bauslin, D. D., of Cincinnati, has been elected general secretary of the General Synod Board of Education to succeed Rev. F. G. Gotwald, D. D., who has resigned owing to pressure of his work in connection with *Lutheran Church Work and Observer*.

—The Reformed churches of Switzerland have resolved to join with the rest of the Protestant world in the Reformation Jubilee in 1917, even though the four hundredth anniversary of the Swiss reformation, dating from Zwingli's first effort will occur in 1919. It is stated that even the French-speaking congregations also will observe the Lutheran festival.

—A legacy of $5,000 from the estate of Mrs. Susanna Urich has been received by Philadelphia Theological Seminary at Mt. Airy.

DON'T GET RUSTY

Look at the heap of old rusty scrap iron! Who wants to rust out? It is better to do our duty to another and labor for him; to be in a position of a servant doing something helpful to some one; to be of use in doing good than to be cast aside as of no particular account in this world to any one. Suppose you had a heap of gold. That heap of gold unaffected by moisture or the air. That heap of gold that is not lessened by heat of the sun, and that gold which the fire of the furnace simply makes pure, gains by its use both in wealth and in power. Is this not true of men? Surely it is better for each one of us to make our lives useful by service to God than to rust out in idle indifference and carelessness.

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Luther League

Conducted by I. S. RUNYON

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Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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NEW YORK

RHINEBECK DISTRICT

—Mrs. Edna Hermanus Lown, for several years president of the Luther League of St. Paul's Church, Wurtemburg, Rev. W. G. Boomhower, pastor, died after a brief illness, on February 18, aged thirty-nine years. She is survived by her husband, an infant daughter, parents, and a brother and sister. A faithful, untiring worker. She will be greatly missed not only in the league, but in all the work of St. Paul's Church.

ALBANY AND SUSQUEHANNA DISTRICT

—Washington's Birthday was the occasion of a decidedly pleasant and eminently successful gathering of Luther League workers in the church parlors of St. John's Church, Albany.

At 8 in the evening a select orchestra called the 210 waiting banqueters to the tables tastefully decorated with dwarfed poinsettias and red carnations. The invocation was offered by the pastor of the congregation, the Rev. Yost Brandt. The orchestra rendered "The End of a Perfect Day" and other appropriate selections. Mr. William Eck as toastmaster showed himself a veritable master of ceremonies in introducing the speakers and presenting the greetings received from absent friends and a dozen or more feature telegrams covering important news from the various European battlefields. The speaking was interspersed with the singing of the following: Luther League Rally Hymn, "America," "My Church," "My Church," "Onward, Christian Soldiers." As the orchestra struck the chord for "America" all lights in the room were extinguished and a beautiful electric flag at the rear of the speaker's table burst into dazzling brilliance.

The first speaker introduced was Mr. Osterhaut, private secretary to the secretary of New York State, who spoke on "Citizenship" and in peroration paid a high tribute to the character and work of Martin Luther.

Mr. Paul B. Mattice, statistical secretary of the National Luther League, of Middleburg, N. Y., delivered an oration on "The Patriotism of Washington."

The Rev. W. H. Mueller, pastor of St. Paul's Church of Albany, spoke very ably and acceptably on "The Quadricentenary of the Reformation an Occasion to Emphasize the Importance of the Separation of Church and State." Pastor Mueller showed conclusively how necessary to the enjoyment of civil liberty the absolute separation of church and State is.

The Rev. Howard E. Snyder, pastor of the Church of the Redeemer, Kingston, N. Y., addressed the gathering on "The Genius of the Lutheran Constituency in American Life." If any one had been uninformed as to what the Lutheran people had contributed to the warp and woof of the American state, Pastor Snyder opened their eyes to many an astounding fact which he substantiated by unmistakable proofs.

The toastmaster next called upon the pastor of the congregation; Mr. Fred Koerner, organist of St. Paul's Church, and Miss Elisabeth Hoffmann for an impromptu speech. Pastor Brandt, spicing his remarks with a few witty stories, endeavored to show how the imagination is at times a detriment to happiness and effective work, and how, on the other hand, it can be made to produce happiness and contentment and lead to higher and nobler achievement.

Mr. Fred Koerner, in his usual genial way, drew forth abundant applause and gave incentive to a worthy celebration of the 400th anniversary of the Lutheran Reformation in 1917 by the Lutherans of the capital city.

Miss Elisabeth Hoffmann complimented St. John's Luther League on its distinguished position as "the largest league in the world," and, with a tactful reference to the "we sma' hour," ended her speech amid a rousing applause.

During the course of the banquet the toastmaster read greetings to the league from the Rev. Oscar Krauch, former pastor of the congregation; Mr. James M. Reynolds, of Valatia, N. Y., member of the Finance Committee of the National League, and from the General Secretary of the National League, the Rev. Luther M. Kuhns, of Omaha, Neb.

The Committee of Five having successfully carried out its well-laid plans to draw Luther Leaguers together in sociability, hospitality and loyalty to the church, the banquet was brought to a fitting close with the singing of "Albany, Dear Albany."

—The Luther League of Trinity Church, Ravena, gave its first annual banquet on February 24, offering a glad time to both members and guests. The basement of the church in which the banquet was held was handsomely decorated with American flags and the Luther League colors. After a good and substantial menu, speech-making, interspersed with musical selections, offered plenty of food for thought. Among the speakers were Mr. William Eck, of Albany, president of the District League, who, in speaking on the duties and objects of the league, made many practical suggestions. From the résumé of the year's work given by Mr. Albertson, president of the local league, it is evident that, although this league is the youngest in the district and counts but twenty-five members, it is making good progress and is becoming more and more a valuable aid in the church work.

MOHAWK VALLEY DISTRICT

—An important district rally was held in St. Paul's Lutheran Church, Johnstown, early in this month. Leagues of the First Church, Schenectady; Trinity, Amsterdam; St. John's, Canajoharie; St. James, Gloversville, and St. Mark's, Johnstown, participated. The program included greetings from Mr. Elmer B. Shineman, president of the District League; an address on "Conviction," by J. S. Harold, of Canajoharie; remarks by Mr. A. Schwadeas, president of St. Paul's League, Johnstown. After the meeting there was a social session.

SYRACUSE DISTRICT

—The Luther League of St. John's Church, Syracuse, celebrated its twenty-eighth anniversary on the first of March. The league is progressing in every respect; it is in good financial condition and in the January meeting eight members were transferred from the Junior to the Luther League. The following officers were elected: President, Harold Haibt; recording secretary, Florence Schiermeyer; financial secretary, Elizabeth Kaukemoeller; treasurer, Lydia Drumm. The Luther League is working hard to help the congregation substantially in making various improvements in the church building during this coming summer. Rev. John Wittekind is the pastor.

NEW JERSEY

—A Luther League rally of the Southern District of New Jersey was held at Epiphany Church, Seventh and Market streets, Camden, on Tuesday evening, February 22. Delegates were present from St. Paul's Church, Hainesport; St. Andrew's Church, By-the-Sea, At-

lantic City; Zion Church, Riverside, and Christ Church, South Camden, numbering about one hundred in all.

—Mr. Harry Hodges, assistant secretary of the Luther League of America, gave a very interesting talk in which he urged the importance of being a Lutheran and how much work there is for us to do in order successfully to fill our place, whether we be called to large or small duties.

Rev. C. T. McDaniels, of Hoboken, who is president of the Luther League of New Jersey, also gave a very excellent talk which should be of special benefit to every Luther Leaguer interested in the work.

A business session of the District League was held at the close of the service, at which time a newly drafted constitution and by-laws was presented for consideration, and after few corrections adopted.

After the business meeting adjourned refreshments were served by the members of Epiphany League and a social hour was spent.

PENNSYLVANIA

—The Luther League of Pennsylvania announces its annual convention for Friday and Saturday, August 11 and 12, at Thiel College, Greenville, Pa. The theme of the convention will be "The Luther League Accomplishing Its Objectives," and will be divided into the following six divisions, Inspirational, Educational, Social, Spiritual, Service and Junior Work. Detail information can be had from the chairman of the Committee on Statistics, Credentials and Registration, Francis C. Leupold, 624 North Fifty-seventh street, Philadelphia.

PHILADELPHIA DISTRICT

—The Philadelphia District Luther League experienced an awakening on the afternoon of Washington's Birthday when nearly 150 children, members of Junior Luther Leagues and Junior Missionary Societies assembled in the Parish House of the Church of the Holy Communion to engage in a demonstration of a junior meeting. The doubt in the minds of some of the committee as to the advisabliity of attempting a children's convention on the afternoon of a holiday was soon dispelled when delegation after delegation from all parts of the city came streaming in until all available seating capacity was filled.

Rev. Whitmore opened the meeting with prayer and Scripture reading. Mr. J. Milton Deck, president of the Philadelphia District Luther League, made a few remarks as to the importance of junior work in the church. The program was then given into the hands of Rev. Arthur T. Michler, chairman of the Committee of Junior Work of the Luther League of America. He appointed from the boys a very able leader, who called upon the various boys and girls for prayer, Scripture readings, recitations of hymns from memory, reading of articles from the LUTHER LEAGUE REVIEW and some original essays. The topic, "Messengers and Their Messages," in the January issue of the REVIEW, was followed. Rev Michler took a few minutes for the study of some Bible verses and the explanation of the topic. The devotional part of the meeting was closed by singing the Junior Rally Hymn, prayer and the benediction.

After this came the recreation period in which the children entered heartily in some games. Their quiet attentiveness during the devotional part soon gave way to true mirth and enjoyment. Games of special interest and education were those of other lands, in which the children under the supervision of Mrs. T. W. Kretschmann and other members of the committees on junior work of both the Luther League and Missionary Society depicted games which the Japanese, American Indian and Syrian children enjoy.

During the games, the seniors adjourned to another room to discuss the junior work problem. Rev. Michler spoke on junior work under the following headings: The *Principles* —which are religious training and education and the cultivation of church interest and leadership. The *Need* of taking care of the youth of the church. The *Material* for such organizations to be obtained from boys and girls from 10 to 16 years of age. The *Leaders* for junior organizations to be persons interested in children, willing to work and plan for them, faithful and able to arrange and plan for them.

The whole meeting tended toward encouragement and education.

BUCKS, MONTGOMERY AND CHESTER DISTRICT

—The twenty-second annual convention of the B., M. and C. District Luther League was held February 22, 1916, in Trinity Lutheran Church, Norristown, Pa., Rev. A. B. MacIntosh, pastor. The morning session opened at 9:45 o'clock, with the president, Mr. Sydney R. Kepner, of Pottstown, in the chair. After the devotional exercises, the reports of officers and committees were heard. The total membership of the thirty-eight leagues of the district is 2,927, and that thirty-one of those leagues were represented at the convention. At the close of the business session, the report of the delegate to the State convention held last July in Lancaster was read by Mrs. Sydney R. Kepner, of Pottstown.

The convention theme was "Preparedness," based upon Eph. 6:11-19, and divided into four topics as follows: "The Church on the Defensive," "The Church on the Offensive," "Munitions of the Church," and "Recruits."

The first of these topics, "The Church on the Defensive," was ably discussed by Mr. Daniel W. Reiter, of Quakertown, who declared most emphatically the need of church unity, especially among the Lutheran forces of America, and pleaded for the education of our young men in our church schools in order to enable them to become church defenders.

At the afternoon session the Rev. Charles R. Keiter, of Norristown, spoke on "The Church on the Offensive," in which he urged the necessity of the church to be on the offensive against such enemies as ignorance, indifference, sin and shame. The church should be not only destructive, but constructive as well. She dare not only knock the ground away from under people, but she must replace it with something firm on which to stand. In closing, he suggested that the Luther League adopt as its slogan, "The Kingdom of Christ Above All."

Rev. Jacob S. Savacol, of Pottstown, spoke on the "Munitions of the Church." He considered it the work of the Luther League to train the young how to properly use the munitions of the church in having them discuss the Luther League topics, and such subjects as the Sacraments. Some of the munitions necessary to help on the offensive as named by Rev. Savacol are the girdle of truth, the helmet of salvation, the breastplate of righteousness, the

sword of the spirit, the shield of faith, and "the preparation of the gospel of peace."

The "Recruits of the Church" was a topic admirably handled by Rev. W. O. Fegley, of Trappe. Such recruits, said he, must place love and devotion of God above all else. They, too, must wage a torpedo and submarine warfare down in the depths of the human heart and burst it open for the omnipotence of God. The church must exercise its authority more. It is a little too lenient in taking in members. The first recruits need to be men to put into the Christian pulpits. He declared that the most brilliant minds are not found in the church today, because the church keeps them out by keeping them poor. Pastors must have the means with which to equip themselves to set the diamonds of the Word of God in the setting of the present day without lessening their brilliancy.

At the evening session the Rev. Ezra K. Bell, D. D., of Baltimore, Md., held the rapt attention of a large audience in a masterful address on "Today in Tomorrow." Among some of the wonderful truths explained by him were: In the field of today we must sow the seed of the fruit we hope to reap tomorrow. There is always something better farther on. The fruits of idleness are poverty and ruin. The sins of today will be multiplied tomorrow. Many claim they are too young to follow religion, but they never live to be old. Tomorrow is the harvest time of good intentions, when we hope to overcome bad habits, but today is tomorrow. Tomorrow is the end of opportunity; today is opportunity —tomorrow is consequences. Do not presume on the future because all goes well today.

The following officers were chosen for the ensuing year: President. Mr. S. R. Kepner, Pottstown; first vice-president, Mr. L. Waidelich, Sellersville; second vice-president, Mr. S. Moore, Royersford; recording secretary, Miss Sarah Mayberry, Pottstown; corresponding secretary, Miss Lillian Kramer, Perkasie; treasurer, Mr. J. H. Wisler, Souderton.

—Following the suggestion made at the State Luther League convention relative to holding of district rallies, the Extension Committee of the B., M. and C. District decided to hold four Luther League conferences along what is known as the North Penn. To arrange for these meetings, the chairman of the Extension Committee, Mr. Elmer E. Becker, of Perkasie, called a meeting of representatives of the leagues of the district. A temporary organization was effected. Four conferences were held during the last four months: one at Sellersville, one at Quakertown, one at Souderton and one at Lansdale.

At each of the conferences a prominent Luther Leaguer was present and gave an inspiring address. At the first two conferences, two problems of timely interest were discussed. At the last two conferences, missionary exercises entitled, "Christ in America" and "A Missionary Verdict," were well rendered by local talent. A prominent feature of the conference was the music of the combined choirs of more than one hundred voices. All of these conferences were attended by unusually large audiences, with a total attendance of several thousand. The attendance and the enthusiasm manifested at these meetings give evidence of increasing activity in Luther League work in this district.

HAZLETON DISTRICT

—The Luther League of this district held a largely attended and very enthusiastic rally in Salem Church, Audenreid, on February 28. The speakers were Rev. F. T. Esterly, of Hazleton, and Mr. George Reisenweaver, of St. John's, Pa.

UPPER LEHIGH VALLEY DISTRICT

—A very successful Luther League Rally was held at Salem Church, Monday evening, February 28, 1916. An excellent program was carried out, the principal speaker of the evening being Rev. Franklin T. Esterly, of Christ Church, Hazleton. He had as his subject, "Lutheranism," which he handled in a very able manner. A short talk was also given by Rev. Heldt, of Conyngham. A reading was given by the president of the Audenreid League on "Models for Luther Leaguers." After the singing of the rally hymn the leaguers adjourned to the P. O. S. A. Hall, where supper was served. It was decided at this meeting to hold the next rally at Hazleton, at which time Rev. Menges, of Menges Mills, will be the speaker.

YORK DISTRICT

—The Luther League of Trinity Lutheran Church, Linden avenue and West street, York, the Rev. Frederick G. Gotwald, pastor, celebrated its first anniversary on the 13th of February. The monthly business meeting was held on February 9th. Miss Minnie Schaeffer was elected secretary to succeed Miss Mildred Huber. A social was held in the basement of the church in connection with the meeting.

PITTSBURGH DISTRICT

—An institute for junior workers will be held by the Pittsburgh District Luther League, in Grace Lutheran Church, Spring Garden avenue, North Side, Pittsburgh, on Tuesday, March 21. There will be two sessions, one at 3 p. m. and the other at 7:30 p. m. The institute will be conducted by the Rev. Arthur T. Michler, of Philadelphia, chairman of the Junior Work Committee of the Luther League of America. The institute is open to all superintendents, assistants and pastors of junior organizations and to those interested in junior work.

In connection with the institute, there will be an exhibition of junior literature and materials for junior work, and at the evening session a demonstration of a Junior League meeting by the Junior Luther League of Grace Church.

Supper will be furnished by the local league

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to all those attending the institute. Those expecting to attend are requested to notify the president, Miss Edna Dollhopf, 1254 High street. North Side, Pittsburgh.

—Branch No. 3 of the Pittsburgh District Luther League held their mid-winter rally in St. Paul's Lutheran Church, Rochester, on Thursday evening, February 24. It is safe to say that it was the best rally this branch has ever held, over 200 persons being in attendance. A paper on "Church Etiquette" was read by D. A. Kommel, of the Monaca League, and was discussed by representatives of the Beaver Falls, New Brighton, Rochester and East Liverpool leagues. C. W. Herman Hess, of New Castle, a former State president, was a visitor and gave a very interesting talk. The music was one of the features of this rally. A social hour was spent in the Sunday school room, where a light luncheon was served by the St. Paul's League. The banner was awarded to the St. Paul's League for having the largest percentage of their members present.

—The Junior Luther League has been reorganized in Trinity Lutheran Church, New Brighton, with a membership of about forty. The average attendance since last fall has been about thirty-five. On the last Sunday in February the juniors had charge of the music at the evening service and rendered several beautiful anthems. They were assistd at this service by Master Edward Kron, the boy soprano. This league recently gave $5 to the Beaver County Children's Home and $5 to the Orphans Home and Farm School.

—On Sunday, February 27, a Junior Luther League was organized in the First English Lutheran Church, Washington. The following officers were elected: President, Charles Baumberger; vice-president, Truman Clark; secretary, Ruth Garbisch; treasurer, Lillian Schimmack.

The organization was effected with a charter membership of twenty-six, and new members are being added.

The league will be under the guidance of the Luther League, with Mrs. Maud Hootman as the superintendent. The junior topics as outlined by the LUTHER LEAGUE REVIEW are being used.

The interest shown by the members indicates a bright future for the league.

—The organization embracing the Luther Leagues of Charleroi, Donora, Monessen and Monongahela, Pa., met in Grace Church, Monongahela, Rev. M. M. Allbeck, pastor, February 4. The attendance was large and a very helpful program carried out. After vesper service conducted by Rev. C. P. Bastian, of Charleroi, and the business incident to the convention, a paper was read by Brutus Kommel, of Donora, on "Efficiency in Luther League Work and How to Attain It." It was splendid because it was so simple: Just do your duty to the league in the same way and measure you would in anything else if you would succeed in it.

The Rev. C. E. Keller, D. D., of Monessen, gave an address on "Our Lutheran Heritage" that was calculated to strengthen any who might be weakening in the work.

Monongahela Juniors sang, and five of them gave a missionary exercise.

This District League awards a banner each quarter to both the Luther League and the Junior League which has done the best work according to an adopted "standard of excellence." Monongahela, which held the league banner last term, lost it to Charleroi, and Donora Juniors lost to Monongahela Juniors for this term.

—Christ Church of Charleroi organized a Junior League recently and will be competitors for the pennant at the next convention to be held in Monessen in the spring.

—Monongahela League has two young men for the ministry: Frank A. Staib, now a freshman at Susquehanna University, and Willard D. Allbeck, a senior in High School.

VIRGINIA

—The Luther League of the College Church, Salem, has gathered about $200 in a fund for chancel furnishings. It is proposed to increase this fund to $1200 for this purpose.

OHIO

TOLEDO DISTRICT

—January 18 a joint devotional meeting was held in Grace Church, Toledo, Rev. I. R. Richards, pastor, at which time Rev. E. A. Trabert, of Lima, Ohio, gave the address and Miss Dorothy Hobe sang.

—February 7 a joint devotional meeting was held in St. Matthew's Church, Rev. G. A. Bierdemann, D. D., pastor, when Rev. Paul Koller, of Mansfield, gave a very inspiring address, and the choir of the church furnished the special music.

—On Sunday, February 13, the choir of St. Stephen's Church (which is composed mostly of Luther League members) went to Fremont, Ohio, and gave a sacred concert in St. Mark's Church, which was consecrated on that day.

—On February 29 a leap year box party was given by the District League at St. Lucas Church, attended by about 150 leaguers. Every one had a good time.

NORTHEASTERN DISTRICT

—The eighteenth annual convention of the Northeastern District League was held February 22 at Grace Lutheran Church, Youngstown, Rev. Jesse LeRoy Miller, pastor. The opening service was conducted by Pastor Miller, and the sermon was delivered by the Rev. W. W. Kennerly, of Alliance, on the text, "Prepare ye the way of the Lord, make his paths straight." Rev. Kennerly in a few brief words emphasized the importance of indoctrination in the fundamental principles of the teaching as the best means of preparation for the Luther Leaguers.

James K. Thornton extended words of welcome to the delegates and visitors at the morning session on behalf of the local league. Paul F. Krebs responded for the District League and spoke of the work and prospects of the league work. A twenty-minute period was spent in the presentation of plans for 1916 by the various leagues represented at this convention. Brief reports of the State convention at Mansfield were rendered by Rev. Kennerly and by Dr. Simon, of Akron.

The afternoon session was opened by Rev. Emil Westlund, of the Ridge Avenue Lutheran Church, President Krebs presiding. The first speaker was A. E. Albright. He spoke on the subject, "For What Should the Young Men of the Church Prepare?" He emphasized the fact that the Christian home was the most important institution in our country, and to be a true Christian you must live a clean life and make an honest living. The second speech was, "For What Should the Young Women of the Church Prepare?" It was presented by Miss Helen A. Pfahl, Akron, Ohio. She said, since so much stress is laid upon training of men, why not train the women? She showed

that there is a demand for women as missionaries and that there will be a greater demand after the wars of the present day are over. She also showed the work accomplished by the deaconess and the call for more. As one of the solutions of the great problem in the missionary work, she pointed out the importance of the education of the heathen mothers.

The third subject, "Preparation for the Quadricentennial of 1917," was discussed by Rev. E. W. Simon, D. D., of Akron. Dr. Simon pointed out the value of observing anniversaries and the great benefit which will be derived from the celebration of the quadricentennial of the Protestant reformation. It will give many an opportunity for a better acquaintance with Luther and better knowledge of church history.

A round table was conducted by the Rev. J. A. Frischkorn, of Warren. The various lines of Luther League work were discussed. The newly elected officers are: President, Mrs. F. G. Zwerner, Akron; vice-president, A. Haines Barberton; recording secretary, Miss Zitta Strouffer, Cleveland; treasurer, H. Fred Schaible, Warren; member of Executive Committee, the Rev. E. W. Simon, D. D., pastor of Trinity Church, Akron, where the convention is to be held in 1917.

Vesper service was conducted by the Rev. Frischkorn, Rev. George Schnur, D. D., delivered the evening address on "Preparedness Presupposes Pure Principles, Perpetual Proggress and Persistent Push." The sphere of the Luther League is founded upon the Augsburg Confession of 1530, and is distinctly educational. The league is the congregation at work and awakens a spirit of unity in the church. It exists to honor, serve and obey the church. Dr. Schnur showed that it would be by the young trained laymen that the Lutheran churches will be united. He also emphasized the fact that the Lutheran Church has a history and men whom her members may be proud of. This closed one of the most interesting conventions which the Northeastern Ohio District League has ever held.

MANSFIELD DISTRICT

—The twelfth annual convention was held in Galion, Rev. D. C. Burnite, pastor, on February 22. In the afternoon a splendid address was given by Rev. Paul W. Koller, of Mansfield, Ohio, on "Consecrated Enthusiasm." Other brief papers and addresses were given on the work of the Luther League, as follows: 1. In Gathering Members for the Church; 2. In the Church's Activities; 3. In the Church Service. A model Luther League meeting was then conducted. In the evening Rev. L. S. Keyser, D. D., of Springfield, gave a splendid address on the subject, "The Luther League as an Educational Power in the Church." The convention was well attended and very helpful throughout.

INDIANA

—The young people of the Second Church, Richmond, Rev. Isley, pastor, have submitted their application for membership in the State League. This league reports an increase in attendance, and an evidence of great interest in the work.

—*Northern District*—The spring convention of the Northern District will be held at Middleburg, Rev. Bream, pastor.

—*Central District*—The Central District League will hold its regular semi-annual convention at Mulberry, May 7.

—The league at Springfield has formed a club of subscriptions to the REVIEW, has secured the reading course, and has introduced the Luther League hymnal. This league has a membership of fifty-six.

ILLINOIS

CHICAGO DISTRICT

—The Luther League of Chicago held its first ice skating race at Garfield Park, Saturday afternoon, February 19.

The race was in charge of A. M. Ryerson, chairman of the Athletic Committee. Officials of this race were officers of the Western Skating Association and Northwest Skating Club.

A large crowd of enthusiastic Luther Leaguers were present, cheering heartily for their favorites.

—Bethlehem Luther League won the Luther League of Chicago shield, with twenty-seven points. The others scored as follows: Calvary, 10 points; Bethel, 4 points; Zion, 3 points; St. Simon's, 1 point.

—Lee Jensen, of Calvary Luther League, was the individual point winner, winning the half mile and the one mile race for young men.

—The athletic activities of the Luther League of Chicago in the past year have brought us a good deal of newspaper publicity and have stimulated our young people to increased activity in the work. Arrangements are being started for the second annual Field Day and Track Meet, which will probably be held some time the latter part of August next.

—The most successful social St. James Luther League ever held took place on February 22 in the nature of a "patriotic social." The Luther League room was prettily decorated in red, white and blue. Long tables were spread, and cocoa, sandwiches and cake were served, the cake being flavored with cherries. A program was rendered which consisted of the reading of patriotic poems, patriotic speeches and songs, nearly every member of the league taking part in some way. The meeting appeared to inspire the young people with the spirit of patriotism.

KANSAS

—The Junior Luther Leagues of Kansas are quietly working, and we believe great good is being accomplished by these organized bodies of young Christian workers.

—A Junior League certificate has been gotten out now which is to be given to each junior when he or she is graduated from the Junior to the Luther League.

—The Salina, Kansas Leagues, the boys and the girls, have pledged $125 to the fund for their new church and have already raised $35 of that amount. The Boys' League meets each Friday evening and the pastor and assistant superintendent eat a "paper bag" lunch with them. Then they have the lesson and then a short social hour. Let us all help the junior leagues.

—The president of the Kansas Luther League has appointed Mrs. Lester Birch, of Scottsville, formerly Miss Edna Koch, of Beloit, as chairman of the Press Committee to fill the place of Miss Schroeder, who is attending Wittenberg College.

—At a meeting of the Executive Committee of the Luther League of Kansas it was unanimously decided to accept the invitation of the Abilene Luther League to hold the next State convention with them May 3, 4 and 5, 1916.

—The Luther League of St. Mark's Church, Atchison, had a very interesting Valentine social Friday, January 28.

NEBRASKA

—The Luther Leagues of Omaha and vicinity held a joint rally service in Grace Lutheran Church, Omaha, Rev. C. N. Lurhart, pastor, on February 22. The order of service included:

Devotional service—Conducted by Rev. C. Franklin Koch.

Greetings—Mr. A. C. Abrahamson, of Grace Church.

Response—Mr. Ivan Swanson.

Papers—"What Does the Loyal Luther Leaguer Do?"

(a) "In the Devotional Meeting of the League," Dr. Groh, St. Mark's Church.

(b) "In the Services of the Church," Miss Edna Snell, of Benson.

(c) "During the Week," Miss Olga Jacobson, of St. Luke's Church.

(d) "In the Social Side of the Luther League," Miss Bertha Elsasser, of Kountze Memorial Church.

Address—"The Luther League and the 400th Anniversary of the Reformation," Rev. H. F. Schmidt, of Papellion.

The music was furnished by the choir of Grace Lutheran Church, Mr. Gilbert W. Uhler, pastor. The attendance was about 250.

—The Luther League of Grace Church, Omaha, Rev. C. N. Swihart, pastor, is maintaining its usual activities this season, including a regular devotional meeting with the study of the Luther League topics. Five members were received at the January business meeting. The officers are: President, Mr. Walter Wolff; vice-president, Mr. H. Stelk; secretary, Miss Lucile Peterson; treasurer, Mr. Alfred Young.

IOWA

—The Luther League of St. John's Church of Council Bluffs and the Luther League of Emmanuel Lutheran Church, Des Moines, have made application for admittance into the State League and favorable action was taken by the State Executive Committee at a meeting held on January 30 at Cedar Rapids.

—The burning of the $500 pledge, made on Dedication Day, was an evening of jollification for the Luther League of the First English Lutheran Church, Cedar Rapids, Rev. C. W. Maggart, pastor.

On Tuesday evening, December 29, 1915, about seventy-five Luther Leaguers and the Church Council assembled at the banquet table to celebrate this event. The Luther Leaguers have been very loyal and easily raised the $500 and have already started to raise a similar amount for the church.

TEXAS

—At a recent meeting of the Luther League of Immanuel Church, Pflugerville, Rev. H. Schliesser, pastor, the following officers were elected: President, Mr. Paul Stricker; vice-president, Mr. R. E. Pfennig; secretary, Miss Olga Fuchs; corresponding secretary, Miss Meta Kuempel; treasurer, Miss Lenora Bohls; organist, Miss Annie Fuchs.

This league was organized September 14, 1913, with thirty-four members, and the membership now is ninety-one. The League has a business and social meeting each month. The Biblical work is very interesting.

CANADA

—On Monday evening, January 24, fifty-two members and friends of Trinity English Luther League and congregation, together with the orchestra of the Sunday school, went to Brantford upon the invitation of the young people of St. Matthew's Church to spend a social evening. A car was chartered for the occasion. The distance traveled is about fifty miles. The guests were entertained at the home of Mr. and Mrs. Gleeb. Vocal and instrumental music was provided, recitations and readings given by the visiting delegation, and refreshments were served.

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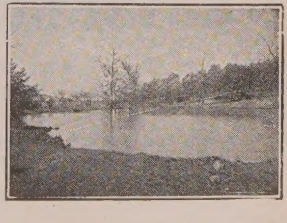

A CALL AND A CHOICE

(*Continued from page* 18.)

ing tried; and, in every manner possible, sought to bend his inclinations toward the law.

It was just about that time, too, that he first met Mark Kendall, a man still young in his profession, but old in self-conceit. What he did not know of the law was not worth knowing at all. Being aware of the judge's wish for Ernest, he undertook the self-imposed task of bringing him to a final decision.

They were returning together from the courtroom one morning. Kendall had been counsel for defense in the case of a man whom he knew to be guilty of the offense with which he was charged. He had spoken with a blending of considerable wit of a certain type, pathetic allusions to a "broken-hearted, old mother," and flattering appeals to the intelligence of the jurors. He had also taken crafty advantage of one or two technicalities of law. His client was acquitted, much to the indignation of the public at large. As he shook hands with the man in congratulation, the fellow said, with a light laugh, "You're a sharp one, Kendall. If I get into trouble again, I'll remember you."

"But you must not get into trouble again, Sines. I may not be able to clear you another time."

Sines laughed, as with an amusing recollection.

"You know how to do the pathetic, all right, Kendall. I didn't know myself while you was talking, and I even shed a tear or two of pity for the poor, innocent creature you was trying to save."

Both laughed, and Kendall turned to leave the courtroom with Ernest.

"How *could* you defend a creature like that?" questioned Ernest, as they walked along the street.

"A lawyer, working for fame and fortune, must take any case that comes his way, anyhow, in the beginning of his career."

"But you *knew* he was guilty."

"O, yes; but, all the same, it was my business to clear him, and I did."

"But you had to have false witnesses, and say a good many things yourself that were not true."

"O well, that is law; and you cannot succeed as a lawyer, unless you do these things."

"Is the old saying true, then, that there are no honest lawyers?"

"There may be rare exceptions, as there are white crows discovered once in a long time."

"I do not know that I care to be a lawyer, then," said Ernest, who had been reared to absolute truthfulness, and perfect honesty.

"O don't let such a trifle influence you," returned Kendall lightly. "You will soon get over all squeamishness. Judge Tompkins says you will get to the top of the ladder while such witless fellows as I are still trying to get a foothold on the bottom round."

"I shall never climb by wrong means," declared Ernest, inwardly wondering whether he *could* ever be brought to a willing use of such means as Kendall used.

"Then you will not climb at all," retorted Kendall rather shortly. "A lawyer cannot afford to be too nice in points of right and wrong. If he takes a case, he is bound to defend his client, even though he must weave a web of false tissue to secure his safety."

"Then, I suppose, if you were asked to defend a murderer, you would do your best to secure his acquittal, though you absolutely knew he was guilty."

"Most assuredly, if the fee were large enough," replied Kendall, with a careless laugh. "I am afraid, after all, Elmore, you would be happier as a preacher. You had better leave the law for fellows with less tender consciences."

(*To be continued.*)

BOOK REVIEWS

LUTHER IN LIGHT OF RECENT RESEARCH. By Heinrich Böhmer, Marburg University. Translated by Carl F. Huth, Jr., University of Chicago. 413 pages, 89 of which are taken up with the rare pictures. Index. The Christian Herald, Bible House, New York. $1.50 net.

One notable thing in connection with this book is the introduction by Prof. James H. Robinson, of Columbia University. We agree with Professor Robinson in saying: "Every one who has even a modicum of historical interest finds his curiosity aroused by Luther, and welcomes more information in regard to this German national hero whose influence has spread so far beyond the bounds of his own land." Prof. W. H. T. Dau, of Concordia Seminary, St. Louis, has this to say about the translation:

"Professor Huth has done three things which stamp him a translator of great promise : 1. He has made the idiom of our English language, both as regards the choice of words, phrases and proverbial sayings, and the construction of clauses, to be a paramount issue in his work. 2. He has favored that most masterful element in